THE JEWISH CHRONICLE.

(ספר זכרון)

ESTABLISHED 1841.] [REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER

No. 739.—NEW SERIES.] FRIDAY, JUNE 1, 1883;—IYAR 25, 5643. [PRICE TWOPENCE.

BIRTHS.

On the 24th May, at Julia Villa, Rockmead Road, Victoria Park, the wife of S. C. KAUFMAN, of a daughter.—Friends will please accept this intimation.

On the 24th May, at Harcourt Terrace, Shirley Road, Freemantle, Southampton, the wife of M. MORRIS, of a son.

On the 24th May, at 39, Grosvenor Road, Highbury New Park, the wife of ALBERT GOLDHILL, of a daughter, stillborn.—No cards.

On the 25th May, at Stamford House, Lordship Park, N., the wife of G. GOLDSCHMIDT, of a son.

On the 27th May, at Moreland House, Stanstead-road, Forest Hill, S.E., the wife of E. MYERS SOLOMON, of a daughter (Julia Dora).

On the 28th May, at 37, Duchess Road, Edgbaston, the wife of SELIM SAMUEL, of a son.

On the 29th May, at 95, Leconfield-road, Canonbury, the wife of LEWIN A. ROSENTHALL, of a daughter.

On the 30th May, at 66, Free Grove road, Holloway, the wife of Mr. E. OPPENHEIM, of a daughter.

On the 31st May, at 91, Shoreditch, the wife of HENRY M. CHARIG, of a daughter.

On the 31st May, at 9, Charlotte-street, Caledonian-road, the wife of MORRIS JACOBS, of 338, Old-street, of a son.—Friends will please accept this only intimation.

MARRIAGE.

On the 2nd May, at the Synagogue, Port Elizabeth, South Africa, by the Rev. S. Rapaport, Mr. HERMAN YOUNGLESON, to ANNIE RACHEL, only child of Mr. L. B. GOODMAN, late of Liverpool,

DEATHS.

On the 18th May, SOLOMON, the dearly beloved infant son of JOSEPH and LIZZIE BENJAMIN, aged six months. Also on the 30th, ROSETTA, aged 3½ years (the only children). May their dear souls rest in peace!

On the 21st of May, at Hastings, EDWARD JESSEL, B.A., Barrister at-Law, of Bushey, Herts, and also formerly of Gordon square, aged 61.

On the 24th May, at Cambridge-terrace, Leicester, GEORGE R. HOLLANDER, aged 43. Deeply lamented by his sorrowing wife and children and relatives, and by his aged father, Rev. M. Hollander, of Birmingham.

On the 25th May, at 110, Gloucester-terrace, Hyde Park, after a short illness, HENRY SPYER, Esq., son of the late Jones Spyer, aged 50.

On the 26th May, at 7, Sandy's-row, Bishopsgate, after a long and painful illness, borne with the greatest fortitude, HENRY, eldest and beloved son of MOSES and JULIA BARNET, aged 26. Dearly beloved and deeply mourned by his sorrowing family and a large circle of friends. May his soul rest in peace!

On the 27th May, at the residence of his son, 46, Regent-street, W., PETER FREDERICK BAUM, formerly of 58, Lombard-street, in his 92nd year. Deeply lamented by his family and friends.—ת׳נ׳צ׳ב׳ה

MRS. J. COHEN and Mrs. A. I. MYERS return THANKS for kind expressions of sympathy received during their week of mourning.—60, Rochester-row, Westminster, S.W.

THE SISTERS of the late J. COHEN return THANKS for visits, cards and letters of condolence received during their week of mourning.—60, Rochester-row, Westminster, S.W.

MR. ALEXANDER GOLDBERG and FAMILY return their sincere THANKS for kind expressions of sympathy and condolence received during the week of mourning for the late Deborah Goldberg. God rest her soul!—29, Sherwin-street, Nottingham.

MRS LUCY HYAM and Miss JESSIE HADIDA beg to return THANKS for the numerous letters, cards, and visits of condolence received during the week of mourning for their lamented brother.

MR. and Mrs. LAZARUS & FAMILY return THANKS for visits, letters and cards of condolence received during their week of mourning for their late lamented daughter and sister.—63, King Street West, Hammersmith, W.

MR. LUTTO and FAMILY return THANKS for kind visits, letters and cards of condolence received on their recent bereavement.

MR. S. SOLOMONS returns THANKS for kind visits of condolence during the week of mourning.—50, Duke-street, Aldgate

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THE SON, DAUGHTERS, MOTHER, and SISTERS of the late Mrs. Isaac Solomon return their sincere THANKS for visits, letters, and cards of condolence received during the week of mourning.—186, North Street, Glasgow.

MR. and Mrs. DAVID WOLFFE return THANKS for kind visits, letters, and cards of condolence received during the week of mourning for their late dear son, Joshua —39, Lansdowne Crescent, Glasgow.

THE TOMBSTONE to the memory of the late ELIAS ABRAHAMS, late of York House, City-road, will be set at 4 o'clock on SUNDAY NEXT, June 3rd, at West Ham.—Relatives and friends will kindly accept this intimation.

THE TOMBSTONE to the memory of LEAH LEVY, late of the Jews' Hospital and Orphan Asylum, will be CONSECRATED on SUNDAY NEXT, June 3rd, at 4 o'clock, at West Ham Cemetery.—Relatives and friends will kindly accept this intimation.—1, Ann's Place, Commercial Street, E.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

CENTRAL SYNAGOGUE,

AT the invitation of the Board of Management the Rev. J. POLACK (of Liverpool) will DELIVER a SERMON in this Synagogue on SABBATH, 2nd June, ש״ק פרשת במדבר, and the Rev. E. SPERO will commence his duties under the temporary engagement.

S. LYONS, Sec.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

ST. JOHN'S WOOD SYNAGOGUE,
41, ABBEY ROAD, N.W.

THE Rev. M. ROSENSTEIN, of Manchester, one of the candidates for the office of Reader and Secretary, will CONDUCT Divine Service on FRIDAY EVENING, June 1st, and on SABBATH MORNING, June 2nd.

By order, B. BERLINER,
Minister and Sec.

EAST LONDON SYNAGOGUE.

THE Rev. B. SPIERS (Dayan) will PREACH TO-MORROW (Sabbath) June 2nd.

By order, H. MILLEM, Sec.

PRELIMINARY ANNOUNCEMENT.

MRS. A. SOLOMON (née Lipman), for many years Assistant Head Mistress at the Jews' Free School, begs to inform the inhabitants of St. John's Wood and neighbourhood that she intends shortly to OPEN a HIGH CLASS SCHOOL for YOUNG LADIES.

Mrs. Solomon proposes, in addition to the ordinary course of instruction in English and Foreign Languages, to make the teaching of Hebrew and Religion a special feature.

Prospectuses will shortly be issued.

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HEBREW LITERATURE SOCIETY.

THE obstruction now being removed which would have made the following Scheme look like competition and interference, it is launched with a determination to commence it even if not joined in the enterprise by a single literary fellow labourer, feeling convinced that at the worst only a trifling loss can accrue with even some probability of profit.

I propose to have Zunz's celebrated "GOTTESDIENSTLICHEN VORTRAEGE" translated into English, as well as his "DIE SYNAGOGALE POESIE DES MITTELALTERS."

I append two letters from Zunz, written by him in German nearly twelve years ago. He points out the difficulties which would render it impossible for him at his advanced age and with failing strength to engage in a labour which would involve the re-casting of the volume in order to utilize the immense quantity of new materials accumulated since the fifty years which have now elapsed since the first publication in German. He expressed his readiness then to assist in the work any younger competent scholar that should undertake the cost and offered to place at his disposal the materials collected.

H. GUEDALLA.

May 30th, 1883.

To Mr. H. Guedalla, London.

Honoured Sir,—Whilst thanking you for your letter of the 23rd inst., I must yet deprecate your zealous idea of making my works more accessible to the circle of English readers. I regret being unable to undertake the work necessary to the production of a new edition of my sermons (Divine ordinances)—a task I have been several times requested to perform within the last 16 years. In the last 40 years science has made rapid strides, and a new edition would cost more time and trouble than the first. To a learned man, one acquainted with Jewish literature, and resident here in Berlin, who would undertake such work, I would willingly give every information. Personally to commence any new work or learned correspondence is out of my power. In future let my works and those omitted in the printed accounts of the "Ritus" (Berlin), 1859, be translated in their present form, and leave corrections and additions to a future generation. I seize this opportunity to repeat my thanks for the manuscripts you sent me five years since, and to assure you of the esteem with which I subscribe myself, Sir, yours obediently,

ZUNZ.

Berlin, 27th October, 1871.
August Strasse, 60.

To Mr. H. Guedella, London.

Honoured Sir,—In my letter of the 27th October it runs thus:—"In future let my works be translated in their present form." Also, "I give you the permission to publish in London a translation in English of the Divine Precepts."—With the highest esteem. yours obediently,

ZUNZ.

Berlin, 13th November, 1871.
August Strasse, 60.

HEBREW LITERARY SOCIETY.

ZUNZ.—WANTED, to PURCHASE, separately or together, a COPY in good condition of ALL ZUNZ'S WORKS, especially "Die Synagogale Poesie des Mittelalters," "Gottesdienstichen Vortræge," &c.

Communications, stating price, to be addressed to H. Guedalla, Esq., Hanover Square Club, who solicits offers from competent scholars to translate the above two works from German into English. Testimonials of ability required.

MR. E. COHEN, Registered MOHEL 30 years' successful practice. 46, Beresford-road, Canonbury, N. Letters will receive prompt attention.

CAUTION.—Ask for (CRYSTAL PALACE) BOND'S GOLD MEDAL MARKING INK. See you get it. The words "DAUGHTER of the LATE JOHN BOND" appear on labels. Avoid spurious imitations. Will resist boiling, chloride of lime. Thirteen Prize Medals, Five Gold.—Works, 75, Southgate-road, London. Refuse imitations.

MR. JOEL PHILLIPS begs to return his sincere THANKS to the Members of the NEW SYNAGOGUE for having been elected a Member of the Board of Management.—3, Bury Street, E.C

GERMAN SYNAGOGUE.

MR. JACOB BERMEL returns his sincere THANKS to the President, Vice President, and Members for having elected him, for the fourth time, Warden of the above Synagogue.

METROPOLITAN HOSPITAL SUNDAY FUND.

Patron—Her Majesty the QUEEN.

HOSPITAL SUNDAY, 10th JUNE, 1883.

Cheques crossed Bank of England, and Post Office Orders made payable to the Secretary, Mr. Henry N. Custance, should be sent to the Mansion House.

HOSPITAL SUNDAY FUND.—Copy of RESOLUTION of the Council ordered to be advertised:—"That the Clergy and Ministers of the Abbeys, Cathedrals, Churches, and other places of Divine Worship in the metropolis and suburbs be earnestly requested to allow all the services performed in their respective places of worship on Sunday, June 10th, to be made available for the general collection in aid of the Metropolitan Hospital Sunday Fund."

HENRY N. CUSTANCE, Sec.
Mansion House, E.C.

PROPOSED SYNAGOGUE AT NOTTING HILL.

AT a Preliminary Meeting held 6th May, 1883, a Provisional Committee was formed for carrying into effect the desire to erect a Jewish place of worship in the neighbourhood of Ladbroke Grove.

It is proposed to build the Synagogue at least 1½ miles from the existing Bayswater and New West End Synagogues.

The Synagogue shall be under the jurisdiction of the Chief Rabbi.

Liberal Donations in aid of the Building Fund have already been promised, and the Committee EARNESTLY SOLICIT the ASSISTANCE of the community in their efforts to supply this much-required place of worship.

Contributions will be thankfully received by the undersigned:

Edward Lee, Chairman, 49, Bassett Road.
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May 29th, 1883.

AN EARNEST APPEAL is hereby made to the benevolent public on behalf of a REDUCED TRADESMAN, who, when in ordinary circumstances, was always foremost in alleviating the distress of others to the full extent of his power; but unfortunately now, through a long and protracted illness of his late lamented wife, coupled with misfortunes in business, he has been obliged to part with all he possessed, and is left with an aged mother in-law, an infirm sister-in law, and two orphans depending on him in a most distressed state.

The undersigned trust that a man of this kind will not be allowed to sink, but will meet with that sympathy and aid which he always so readily gave to others.

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Errata: For Sol. Joseph, Esq. 10s. 6d. read Saul Josephs, Esq., 10s. 6d.; in list of J. Kaufmann, Esq., for A Friend, 10s. 6d. read B. Barnett, Esq. 10s. 6d.; in list of B. Wartski, Esq., for — Lewis, Esq. read Lewis Solomon, Esq. 10s. 6d.; in list of Rev. M. Keizer, for L. Boas, Esq., 6s. read L. Boss, Esq., 5s.

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All the Friends and Supporters of the Institution are earnestly requested to unite with the Board in promoting the success of this Festival.

Ladies are specially invited to honour the occasion by their presence.

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THE Board of Management of the St. John's Wood Synagogue invite applications for the office of READER and SECRETARY. The gentleman elected will be required, in addition to the discharge of his synagogal duties, to perform such duties of a clerical nature as may from time to time be required by the Council of the United Synagogue or the Board of Management of the St. John's Wood Synagogue, in accordance with Bye Law 127.

Candidates must not be above 40 years of age. The salary attached to the office is £250 per annum, inclusive of all fees.

The date for receiving applications (to be addressed to the Secretary in writing) has been prolonged to the 30th June. Expenses of candidates will not be defrayed.

B. BERLINER,
Minister and Secretary.

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THE TRIENNIAL DINNER in aid of the funds of the above Institution, will be held at the FREEMASONS' TAVERN, Great Queen Street, Lincolns' Inn, on WEDNESDAY, June 20th, 1883. ARTHUR COHEN, Esq., Q.C., M.P., President, in the Chair.

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NOTES OF THE WEEK.

At the annual meeting of the Jewish Association for the Diffusion of Religious Knowledge, Dr. Hermann Adler adverted to the absence of post-Biblical history from the list of subjects in which examinations are to be held under the auspices of the Association. The omission is due, he explained, to the fact that the community does not possess a suitable text-book on post-Biblical history. The explanation is a most valid one, unquestionably. There is no work on the subject in English, or, we believe, even in German, which is really adapted for schools. Even Dr. Cassel's "Leitfaden"—a most admirable work in its way—is only what its author intended it to be—a series of suggestions for lessons, which the teacher can only carry out by studying larger works. Dr. Cassel does not profess to do more than supply the skeleton of the instruction, and he leaves it to the teacher to clothe it with flesh with the help of his own reading. We fear that in this country, at all events, where works on post-Biblical history, which are both elaborate and satisfactory, do not exist, such a book as the "Leitfaden" would not be of much service. But it is high time that a determined effort was made to provide a text book on Jewish history, which should satisfy the requirements of both children and teachers. It is ridiculous that a subject of the very first importance cannot be taught because there is no book from which to teach it. An English edition of Professor Graetz's well-known work has been in preparation for several years, and although several volumes are ready for the press, printing the work is delayed. This inexcusable delay is suggestive in face of the dissolution of the Hebrew Literature Society. The expense of translating and publication has been undertaken by a leading member of the community, who has already in many ways shown there are excellent ways of employing wealth besides the relief of poverty. The announcement that the Russian translation of the fifth volume of Professor Graetz's History has just appeared at St. Petersburg places in clear relief the feebleness shown in the publication of the English edition.

The eight Jewesses, who were so brutally flogged in public at Casablanca a few days ago, have after all not suffered in vain. Prompted by the universal reprobation which this gross indignity received at the hands of the European press generally, several of the foreign representatives at Tangier have urged the Sultan of Morocco to order the abolition of the flogging of women. A decree to this effect has, we learn, been addressed this week by his Sheriffian Majesty to the local governors and other authorities. From the antecedents of many of these officials, however, it is to be feared that the humane decree of the Sultan will but too often remain a dead letter.

The question of the infrequency of sermons at the Great Synagogue was discussed by the members on Election Sunday, but nothing of a practical character seems to have resulted from the debate. Some attempts to secure the appointment of a preacher for the three city synagogues appear to have been made two years ago, but without effect; and at the recent meeting of the Great Synagogue the possibility of the Council of the United Synagogue sanctioning such an arrangement was spoken of. No determination to do anything possible to bring about the arrangement seems to have been arrived at. The subject, to quote the report of the proceedings, was allowed to drop. But before it was dismissed the opportunity was taken by one speaker to object to the appointment of a preacher while there was a Chief Rabbi, whose "home" the Great Sygagogue always had been. It clearly does not matter, according to this view, that the Chief Rabbi has long since discontinued preaching, so long as he lives the congregants are to be deprived of the benefits of regular pulpit instruction. There are many who disagree with this opinion; but no one, we feel sure, disapproves of it more strongly than Dr. Adler himself.

This singular notion, which, however, is not singular in respect of being held by only one member of the synagogue, and the general apathy in regard to pulpit-instruction which prevails among the City congregations strikingly demonstrate the truth of the description of the communal attitude towards preaching which we gave in a recent leading article. The prospects of the would-be minister who can only preach and not sing are not very encouraging. It cannot be said that the contention of our correspondent, "Philo-Judæus," last week was unfounded, though it was put in an extreme form. The absence of a desire for sermons which characterizes many persons, and the positive hostility to them which is evinced by others, place students of Jews' College at a very considerable disadvantage in competitions for the joint office of Preacher and Reader, and very largely diminish their chances of obtaining office generally. It is, of course, an exaggeration to affirm, as "Philo-Judæus" does, that the preacher's vocation is almost non-existent in this country; and it follows that the maintenance of Jews' College does not involve a "waste of money." But the fact that the popularity of the pulpit does not, to say the least, keep pace with the progress of the community, is a very serious thing for the students of the College. It is a still more serious thing for the young, who are deprived by the short-sightedness of their elders of that instruction which would help so powerfully to secure the stability of Judaism in the years to come.

It is gratifying to learn that the discontinuance of "offerings" at the Reading of the Law has been attended at the New West End Synagogue with success thus far. In place of £451 which it was estimated would be received in lieu of the offerings, £551 has already been promised, and some replies to the circular issued by the Board of Management have still to come in. We heartily congratulate the authorities of the New West End Synagogue on the attainment of such excellent results. As nothing succeeds like success, we look forward to an early and general imitation of this good example. Already there are signs of a desire on the part of the members of the Borough Synagogue to adopt the plan followed at the synagogue in St. Petersburgh Place. We trust that the movement set on foot with this object will be crowned with success.

The fears that were entertained as to the ability of the Russian refugees in America to obtain a livelihood have been largely dispelled by the accounts which have lately come to hand. We published some interesting details upon this subject last week. There are now 500 refugees in Chicago, all working as artizans, and all earning good wages. In Minnesota, Wisconsin, and Illinois the Russian emigrants are doing equally well. The agricultural settlement at Dakota is also said to be in an encouraging position. Such accounts are most gratifying, and afford ample proof of the reality of the benefits which have resulted from the gigantic work undertaken a year ago. That large numbers of our coreligionists have not only been placed beyond the reach of oppression, but set among the conditions most favourable to independence and general ennoblement, is a circumstance which justifies the feeling of satisfaction with which all true Jews will regard it.

The agitators who during the last year or two have been stirring up the French population in Algeria against the Jews have at length reaped the fruit of their labours. Failing to bring about an abrogation of the Crémieux decree which conferred naturalisation and consequently the full rights of French citizenship on the indigenous Jews of Algeria, the anti-Semites in that colony now commence to have recourse to violence. On Sunday week a riot in approved Russian fashion broke out ar Flemcen, on the result of the elections for the Jewish Consistory being made known. We fail to see, however, why such an event of purely Jewish interest should have given rise to disturbances on the part of Christians. The Jews appear to have well defended themselves, as by means of various projectiles which they seized they wounded several Frenchmen and foreigners. A large display of military force was required in order to check the riots; and although no further disturbances have been reported, it is feared that the bad example which has been set in Flemcen may spread to other parts of Algeria, where anti-Semitic feelings prevail to a considerable extent. Simultaneously with the news from Algeria, there come reports of anti-Jewish disturbances in Russia. Serious as the riots undoubtedly were there is no reason to apprehend that they were otherwise than local in their character.

Whatever be the views which politicians may take of the French conquest in Tunis, there can be no doubt that for the Jews in that country the planting of the tricolour means better security of life and property, and eventually an excellent system of education, which will materially improve their social and moral condition. Among the advantages the Jews have already derived from the French occupation is the opening up to them as a place of residence of the holy city of Kairouan, which for its sacred character, is second only to Mecca in the eyes of the followers of Islam. But a few years ago it meant death for an infidel to set foot in Kairouan, and now many Jewish merchants are already settled there. Herr Obermager, Professor of the Arabic language in the Oriental Academy at Vienna, who lately visited Kairouan, discovered the remains of an ancient Jewish cemetery—how ancient it is may be inferred from the fact that the expulsion of Jews and Christians from the holy city took place as far back as the year 1035—and he succeeded in copying several still legible inscriptions on the gravestones in that cemetery. Herr Obermager's account of his travels, which embraced the greater part of the East, and in which he was accompanied by an Englishman, promises to be of an interesting nature.

The success which promises to await the colonies of Roumanian Jews that have been formed in Palestine in the neighbourhood of Safed and Haifa (an account of the former, which is known as "Samarim," is given in another column) has inspired the energetic Central Committee at Galatz with the intention to found yet a third colony. The opportunity which exists at present for the extension of the colonisation scheme is extremely favourable, large tracts of land being offered at reasonable prices. Among the reasons against colonization which at the inception of the movement were adduced by opponents in England and abroad, notably in France, was the unproductiveness of the soil and the dreaded hostility of the Arabs. The first objection has been disproved by the produce which the land cultivated by the settlers has already yielded, whilst not only the colonists, but also independent eye-witnesses, are unanimous in praising the excellent relations which exists between Jews and Arabs. We have reason to believe that the Alliance Israélite Universelle, which at the outset met the movement with the most strenous opposition, has greatly modified its views, and that it will at no distant date aid the existing settlements by means of substantial grants.

It will be observed with satisfaction from a letter we publish this week that the translation into English of the favourite commentary on the Bible, commonly known as Rashi, has been undertaken by the Rev. Hermann Gollancz, minister of the South Manchester Congregation. Mr. Gollancz, as a student of Jews' College, was a pupil of Dr. Friedländer, to whose translation of Maimonides's "Moré Nebuchim"—the latest publication of the Society of Hebrew Literature—he contributed, as set forth in the Preface, the first twenty-five chapters. We are informed that Mr. Gollancz has not yet determined upon the mode of issue of the work.

Allusion was made at the recent General Meeting of the Borough Synagogue to the large number of Jews residing in South London who do not contribute to the synagogue. It was suggested that personal application might induce some of them to join the congregation. The South is not the only part of the metropolis in which there are many Jews who hold aloof from the synagogue. In North London, notably, there has long been a considerable colony of Germans who are hardly known as Jews. In some of the larger provincial congregations, also, the same complaints are heard as in the Borough Synagogue. Very often the persons who thus hold aloof only make known their Jewish descent when a death occurs in their family, and they desire the funeral to be performed according to Jewish rites. The injustice they thus perpetrate is obvious. They avail themselves of the communal institutions in their hour of need, but persistently refuse to share in the duty of regularly maintaining them. They thus unduly increase the burden which others more conscientious, or more considerate, have to bear. We cannot but believe that earnest representations would have the effect of bringing home to some of these persons the unfairness of which they are guilty. A canvass, such as has been proposed in the case of the Borough Synagogue, would, no doubt, succeed in increasing very materially the number of what our French coreligionists call the "effective members of the community." In Brussels a committee exists whose business it is to invite coreligionists to subscribe to the synagogue, and similar committees might be formed with advantage in connection with some of own congregations. The committees would have to be selected with care. The task they would have to perform is a delicate one, and requires special qualifications on the part of those who undertake it.

CORRESPONDENCE.

BAYSWATER SYNAGOGUE ELECTION.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—My attention has been called to your notice of the above election in which you state "But scant support was given to those gentlemen whose views were known to be opposed to any alteration of the structure." As one of the candidates, whose views were as you state, and which had more than once been publicly stated, I think I am juatified in asking you to allow me space to say that out of eighty voters, the number recording their votes, twenty-nine were given in my favour, and thus left me only four below the last successful candidate for a seat at the United Council. I shall make no further remarks but leave your readers to judge for themselves.

Yours obediently, Nathan Moss.

Hanover, May 29th, 1883.

HEBREW LITERATURE.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Will you be good enough, through the medium of your journal, to inform your correspondent "Emel" and the community that the idea of a translation of the Commentary of Rashi into English has been entertained by me for some time past. The actual task, however, has been in my hands for about a twelvemonth, but the progress of an undertaking requiring such attention and precision must naturally be affected by the amount of work entailed upon me by the duties of the profession which it is my privilege to follow.

Yours obediently, Hermann Gollancz.

Manchester, May 27th, 5643.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Your correspondent "Emel" suggests the publication in monthly parts of Rashi's Biblical Commentary. Allow me to emphasise his suggestion. Many students would welcome such a publication, while the educated classes of the Jewish community would certainly support it. The enterprise which resulted in the production of the "Jewish Family Bible" is warmly applauded by many grateful possessors of that work. When shall we have the Targums in Hebrew and English? and when shall we have Rashi before us in the same form? The production of these works in the bilingual shape would mark a revival of interest in Hebrew literature among educated Jews, and to many non-Jews the works themselves would serve as introductions to an acquaintance with post-Biblical Hebrew.

Yours obediently, Emeth.

May 26th, 1883.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Your correspondent "Emel," when lamenting over the little interest taken by English Jews in Jewish lore, has struck the right chord when he observes, *inter alia*, "few of us nowadays, I fear, study Rashi." His suggestion to have Rashi's commentaries translated into English, to be published in monthly parts at a moderate price, is deserving of praise and consideration. But it may be asked: הלוא ידעת אם לא שמעת; that a class for expounding Rashi in the vernacular has been in existence in London nearly seven years; that on every Sunday afternoon (with few exceptions) the Rev. B. Spiers, Dayan, has, since the year 5636 (1876), conducted a Rashi class at the Beth Hamedrash, St. James's Place, Aldgate; that classes for the translation, interpretation, and exposition of the Talmud and its commentaries—the *Yad Hachazakah* of Maimonides, the ספר החינוך, the חיי אדם, and other works bearing on the Ritual—are held three times a week at the aforesaid building; that another class, also for the study of the Talmud and its expositors, meets once a week in the Bayswater district, which is likewise conducted by the reverend Dayan. Here, I should think, are sufficient and ample opportunities afforded to the earnest seeker after "Urim and Thummim" to penetrate into the sanctum of light and perfection. When, some twenty years ago the Beth Hamedrash was located in Smith's Buildings, Leadenhall Street, the Jewish community was reproached with being indifferent to the study of Rabbinical literature, and that they neglected to avail themselves of the rich stores of learning treasured up in the library of the Beth Hamedrash. The excuse then was, that the library was practically inaccessible to the general public, as no regular catalogue had been compiled, and the books were stowed away in out-of-the-way corners, being at last found only after a wearying search which hardly compensated for the loss of time incurred. This objection cannot now, however, be raised, as, through the liberality of the London community, a commodious and suitable building has been erected, provided with every requisite for the proper study of Hebrew Literature—a valuable and extensive library and a qualified librarian to direct the same and to expound its contents to the multitude. When formerly the classes for the study of the Talmud, known as the ש״ס חברא, were held twice a week, on Monday and Thursday evenings, in Smith's Buildings, under the able guidance of our respected Chief Rabbi נר״ו, it was a source of complaint that only *advanced* Talmudic scholars were admitted to these classes. The study of the Talmud and its commentaries has also been a regular feature in the curriculum of Jewish studies at Jews' College, since the foundation of that excellent institution, at first by its reverend President and subsequently by his learned son, the Rev. Dr. Hermann Adler, and at the present time by the very erudite Principal, Dr. Friedländer.

To revert, however, to the Beth Hamedrash classes. No conditions as to age, position, or capacity are attached to the attendance at *these* classes. In fact, the reverend teacher may well exclaim with the Prophet: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, &c., . . . Isaiah lv., 1.

Permit me to conclude with the following excerpt as to the importance and value of Rashi's commentary to the right understanding of the Hebrew Scriptures, which I cull from an article that appears in the April number of the *Edinburgh Review*, under the heading of "Persecution of the Jews," p. 296: "The English translation known as the Authorised Version was mainly guided by the text-books of the Rabbi David Kimchi, of Narbonne, Luther often preferring however, for his Bible the commentaries of Solomon Rashi, of Troyes, a Rabbi who lived nearly a century earlier than the learned Kimchi. It is when we note the effects of Jewish influence on the whole generation that demanded and achieved the Reformation that we realise how the study of Hebrew told on the Christian world."

The promoters of the Beth Hamedrash, together with its librarian and expounder, may justly observe to their coreligionists:

"Ich habe das meinige gethan
Thun Sie das Ihre."

Yours obediently, J. S.

London, Iyar, 5643.

THE URIM AND THUMMIM AND THEIR RELATION TO THE TERAPHIM.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—You were probably the last to expect your friendly "Note" to serve as an extract of my Paper on the above subject. I must, therefore, regard it as most unfair of your correspondent "יוסף" to base unfavourable criticism on your remarks. Had he read my article through he would have seen that of the assertions he characterises as mistaken some I never though of making, whilst others, even though "יוסף" denies them with so little qualification, are none the less perfectly accurate. Your correspondent categorically denies that the Teraphim were ever confounded with the Urim. This denial betrays considerable ignorance, and has little weight against the well-known facts I have adduced in my article, to which I must refer "יוסף" for information on this point. As to the date of the cessation of the use of the Urim, my remarks on the subject are quite correct. It is a matter of only secondary importance whether the *external representation* of the Urim formed part of the sacerdotal vestments during the Second Temple or not. But it is unquestionably *not* a "historical fact" that they were in the possession of the High Priest after the Exile. What trustworthy evidence we have is in favour of the very opposite contention. See Ezra ii., 63, Nehem. vii., 65, and Mishnah Sotah ix., 12. The exact words of the Mishnah are these: משמתו נביאים הראשנים בטלו אורים ותמים.

The expression in Ezra, "until there should arise a priest with the Urim and Thummim," is interpreted by one authority in the Talmud (Sotah, 48 b.) as a proverbial phrase, as one might say "until the dead come to life again" (compare Rashi, ad loc). In Talm. Babli. Yom, 21 b, among *the deficiencies of the Second Temple* are distinctly named the Urim and Thummim. *Tosephoth*, it is true, asserts on its own authority that the ornament was worn but never used. This statement, even if well founded, is practically what I contend for. Rashi, however, in his commentary on Exodus xxviii., 30, and on Ezra ii., 63, is in full full accord with my original statement. Nachmanides tacitly agrees with Rashi. The *Metzudoth David* on Nehemiah vii., 63, unequivocally asserts the absence of the Urim during the Second Temple. Christian commentators quote this as the recognised Rabbinical opinion. In short, if one could venture to speak with certainty on a subject about which so little has come down to us, it might be fairly claimed as an indubitable fact that the Urim and Thummim were not extant in the Second Temple. But what I am more particularly concerned in maintaining is, that the consultation of the Priest in connection with the Urim had ceased at the return of the Babylonian Exile. Besides the authorities already quoted, I derive partial support from the assertion of Josephus, that the breastplate "left off shining 200 years before he composed his book." (Antiq. iii., 9).

Your correspondent objects to my view—that the Urim and Thummim embodied a symbolism. This is the main point on which I differ from the ordinary view, and to set forth my reasons would need the reproduction of the greater portion of my article. The meaning of the Hebrew words "right and perfection" are a *prima facie* argument in my favour. The theory that the use of the Urim involved a miraculous interposition of God, is full of difficulty. I think that I may at all events credit myself with having fully weighed this hypothesis before I found it necessary reluctantly to reject it. This rejection, however, by no means implies that *direct* divine inspiration did not assist the deliberations of the President. If I appear in some particulars to run counter to the theories of the rabbis, I justify my conduct on the ground that the rabbis were confessedly uncertain in important respects on the Urim and Thummim. In Talmud Babli, Sotah, fol. 48, b. two different opinions are quoted on a plain matter of fact. For it must be remembered that the Urim were an institution that had been unknown for many generations before the time of the Talmudists

Yours obediently, Israel Abrahams.

May 30th, 1883.

TO THE EDITOR OF THE "JEWISH CHRONICLE

Sir,—Will your correspondent יוסף kindly name his authority for stating that the Urim and Thummin were in existence during the Second Temple, and "that as a historical fact they were in the possession of the High Priests!" The Talmud relates that there were five points of difference between the First and the Second Temple. The Ark, the (Heaven-kindled) Fire, the Shechina, the Holy Spirit, *Urim and Thummin*, Gemara (1) יו:א.

Yours obediently, מסורת

May 28th, 1883.

JERUSALEM.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—As it may be useful to such of our coreligionists as desire to visit Jerusalem, to know beforehand where they can be accommodated, I enclose you herewith the advertisement of the Hotel Jerusalem, a newly-opened establishment, outside the Jaffa gate, under the same roof as the residence of M. Valero, the well-known Jewish banker. Having resided there for a week during Passover, I have much pleasure in testifying to the extreme cleanliness of the establishment, the civility and attention of the landlord, E. L. Kaminitz, his family and servants. No expense or trouble is spared to ensure the comfort of the guests, the food is good and plentiful, and there is a synagogue in the building with daily services. The hotel is a credit to the Jewish community of Jerusalem, and they are not a little proud of it.

Yours obediently, A. GOLDSMID.

Belfast, May 25th, 1883.

GLASGOW.—A correspondent "Excelsior," referring to our remarks on Provincial Congregations in our last week's issue, call attention to the dissension which exists at Glasgow where there are two congregations and a "minor" synagogue. Our correspondent urges that if there were more unity a suitable Jewish school—a great desideratum in Glasgow—could be maintained.

RECEIVED: For Anglo-Jewish Association—from Mr. H. Jacobs, Sheerness, 21s. For Appeal (Reduced Tradesman)—B. S. M., 5s.

"THE DAY OF ATONEMENT."

There is now being exhibited at the London Art Association's Gallery, 124, Pall Mall, an important picture by Moritz Gottlieb, entitled "The Day of Atonement." This picture, which has been seen before in London, is the work of a young Jewish artist, a native of Cracow, who died in 1879 at the early age of 23. It represents a scene in a Polish synagogue on the Day of Atonement. A learned looking Rabbi, holding a Scroll of the Law with orthodox appurtenances, sits in the immediate foreground of the picture, and is surrounded by earnest worshippers. The chief figure to the right, whose pallid face seems to bear the impress of death, is a portrait of the artist. It would appear that he was aware of the brief period he had still to live, for a plate attached to the Scroll of the Law sets out that it was given in his memory. Indeed, the artist has, as it were, breathed out his life in this composition; the scene appears as he saw it, vivid in all its simple native truth. No recourse is had to meretricious effect, but instead there is present a strong and manly confidence in the artist's own appreciation of all that is true in art. The idea of religious fervour, which is the mainspring of the composition, is completely achieved, and if the arrangement of the light show inexperience, and the composition of the background be not quite academic in its drawing, the accessories, on the other hand, are well and learnedly painted. Viewed with regard to its aim, the picture is a testimony to the rare genius of the lad of twenty who created it, and inspires a melancholy regret for the untimely death which has deprived art of his services.

THE POPE ON THE "BLOOD ACCUSATION."

According to the ***Israelitische Wochenschrift*** a powerful protest against the "Blood Accusation" was made by the Pope shortly before the Jewish festival of Passover, through the mouthpiece of Cardinal Jacobini, the Papal Secretary of State. But there appear to us to be considerable doubts as to the authenticity of the information with which our contemporary of Magdeburg has been supplied, the more so as such a weighty statement as that which has been attributed to the Pope would assuredly have been make known throughout the world almost as soon as it appeared, instead of reaching us more than a month after its alleged publication through a German Jewish journal.

THE LATE SIR GEORGE JESSEL.—The will (dated Dec. 20, 1878), with a codicil (dated Dec. 12, 1882), of the Right Hon. Sir George Jessel, Master of the Rolls, late of Ladham House, Goudhurst, Kent, and of No. 10, Hyde Park Gardens, who died on March 21 last, was proved on the 12th ult. by George Thomas Jenkins, Ludwig Nathan Hardy, the son-in-law, and Charles James Jessel, the elder son, the executors and trustees, the value of the personal estate amounting to upwards of £225,000. The testator leaves to his wife, Dame Amelia Jessel, absolutely, his furniture, plate, pictures, wines, household effects, live and dead stock, and for life his town residence, and Ladham House, with all his real estate in the county of Kent: and to his executors and to James Davey, his first gentleman of the chamber, £200 each, free of duty. The residue of his property, subject to the payment of one moiety of the annual income to his wife for life, is to be held, upon trust for all his children in equal shares. Lady Jessel is appointed guardian of the infant children. The married daughter's share is to be held by the trustees of her settlement, and her marriage portion of £10,000 is to be brought into hotchpot. The other daughters' shares are for their separate use. The codicil appoints the elder son, Mr. (now Sir) C. J. Jessel, who had recently become of age, one of the executors and trustees and releases the brother-in-law, Mr. Ignace Cahn, from the duties thus provided for.

SIR MOSES MONTEFIORE.—We quote the following from the *Kent Argus* of Ramsgate: "Thursday was 'St. Moses' Day,' at the Union Workhouse, being the celebration of the Queen's birthday, through the generosity of that good man Sir Moses Montefiore. The inmates numbering 400, were regaled with that always popular far roast beef and plum pudding, and to show that they did full justice we give a list of of the good things provided: 550 lbs. of beef, 70 lbs. suet, 120 lbs. currants, 30 lbs. of raisins, 100 lbs. of flour, 120 eggs, 1¼ cwts. of of sugar ½ cwt. of ginger nuts, a barrel of ale, 3 gallons of milk, 3 lbs. of ground ginger, 4 lbs. of mixed spice, 16 lbs. of peel, 6 lbs. of mustard, 2 boxes of baking powder, 3 lbs. of tobacco, 1 lb. of snuff, 44 lbs. of potatoes, &c. Then there was the distribution of nearly a hundred threepenny pieces, besides weighter coins to the officers. Mr. Manser, as heretofore, was Sir Moses' almoner. The Queen's health, Sir Moses', and Mr. Manser's were duly honoured, and we are glad to say that all the arrangements for this large feast were admirably carried out. The honourable donor also sent a leg of mutton to the Guardians, who dined together in the former Board Room, when best wishes to the good man who had cheered so many hearts on that day, were uttered. The members of the coastguard and police force also visited the worthy baronet during the day and drank to the health of the Queen and also of himself. Sir Moses is in feeble health just now, and could not leave his room; he was, however, drawn to the window, from which he saw, and was seen by, the men, each of whom received 7s before departing."

MANCHESTER.—We have received a copy of the 16th annual report of the Manchester Jewish Board of Guardians—the oldest of such organisations in the provinces. The subscriptions amounted to £754 9s. 3d., against £1,060 9s. last year, and the donations to £455 10s. 5d. against £1,060 9s. in 1881-2. The total expenditure was £1,131 0s. 11d. of which £61 13s. 5d. was given in medical relief, £496 12s. 4d. in relief "in kind" and £348 4s. 6d. in relief in money. The "working expenses" (including rent and salaries) amounted to £244 10s. 8d. The proportion of native-born recipients, always very small, has still further diminished, and there is also a decrease of the recipients who have resided above a year in this country. On the other hand there is an increase of nearly 30 per cent in the number of casuals and foreigners resident less than a year, who have applied for relief." The 420 recipients relieved during the years are classified as follows: resident over one year: natives 16, Germans, Poles [? Russians], 163, Dutch 0, other countries 2; resident less than one year: Germans 47, Poles 179, Dutch 4, other countries 3. These proportions agree generally with similar statistics of the London Jewish Board of Guardians. The Loan and Industrial Departments continue to be valuable adjuncts to the parent body.

THE ROUMANIAN COLONY AT SAMARIN (PALESTINE).

In the form of an appeal for 60,000 francs in order to complete the works on the Roumanian colony "Samarin," in the neighbourhood of Safed, the Central Committee at Galatz gives an interesting picture of the present state of the settlement and of the work that has still to be done. Two lime kilns have been made, and the stones which were to be employed in the construction of houses a work that was to be carried on with the utmost energy—were being hewn as rapidly as possible. Twenty thousand feet of vines were already planted at the beginning of last month, and an additional 14,000 feet were about to be planted. A small plantation of cedars has been laid out, and it is anticipated that a large quantity of ***Ethrogim*** will be produced within two years. A European engineer is at present engaged in tracing the plan of Samarin, the definite inauguration of which, including the houses about to be constructed, is expected to take place on Sabbath "Nachmu" (the Sabbath following the Fast of Ab). The colonists, themselves, have made two excellent roads, wide enough enough for pedestrians and for two rows of vehicles. Formerly there was only a narrow footpath leading from the mountain to the wells, and the Arabs residing in the neighbourhood who at first ridiculed the attempt to make roads now come from all sides to express their astonishment at the success of the colonists' labours. The construction of the roads only occupied four weeks, a fact which speaks favourably both for the energy of the Roumanian settlers and for their capacity to take to employments to which, at home, they were perfect strangers.

Far from there being a dearth of water, it appears that the wells contain too much of that necessary commodity. The colonists are, therefore, making a reservoir into which the overflow of water can run. The appeal of the Central Committee at Galatz concludes with the expression of a hope that Samarin is likely to become a splendid colony—a sentiment which, we may observe, is shared by the practical men who, on their own behalf or on that of European Jewish societies, have visited the settlement within recent months.

GERMAN SYNAGOGUE.—The annual general meeting of the members of the German Synagogue, New Broad Street, was held on Sunday afternoon last. From the balance sheet presented to the meeting and adopted, it appeared that the total income from all sources amounted to £606 2s. 4d., and the expenditure to £623 5s. 7d. The "offerings" amounted to £215 5s. 6d. Mr. H. Berliner was re-elected President and Mr. Karl Ochse, Vice-President; Wardens, Mr. Jacob Bermel and Mr. J. B. Wechsler; Honorary Secretaries, Messrs. Denhof and Blau. The lease of the synagogue will shortly expire, and the Corporation of the City of London, to whom the ground belongs, have already given notice that the site will be required. The question is under consideration whether a fresh lease of the ground could be obtained so that a new synagogue might be erected on the present site. Much difference of opinion exists among the members upon this point; some being in favour of another site, whilst a few advocate the possibility of the members joining *en bloc* one of the City synagogues. The latter view is not likely to prevail, as the contributions of the members of the "German" Synagogue are on a much lower scale (ranging from 5s. to £2 2s. per annum) than that of any of the constituent synagogues of the United Synagogue. In connection with the synagogue there is a Burial Society to which the members contribute 2d. weekly. For this small subscription the funeral expenses of the member, his wife, and children are paid. Subscription to this society (the management and accounts of which are kept quite distinct) is not compulsory upon all the members of the synagogue. The accounts, &c., of the synagogue are published in German and the discussions at the meetings are conducted in that language.

HULL.—On the 24th ult. Mr. J. L. Jacobs was unanimously elected President of the Hul Literary and Philosophical Society for the ensuing year. We understand that Mr. Jacobs has occasionally read papers before the society on subjects of Jewish interest.

HANLEY.—In the paragraph last week referring to the Hanley Congregation we omitted the name of Mr. Charles Jacobs, of Burslem, the Acting Vice-President of the congregation; Mr. Aaron Price being the Treasurer.

"NITA," NEW SONG.—Spanish Serenade, composed by Yimenes y Pena (published by Jefferys). This is a short love ditty, written in the "Bolero" style. The melody possesses that quaintness which pervades most Spanish compositions and is within the compass of most voices the range being from D to E flat.

LANGHAM HALL.—Mr. Moritz Adler, the nearly blind pianist, from Frankfort-on-the-Maine, gave his first concert at the above hall, on Monday evening last, on which occasion he was assisted by Miss Marie Schumann (violinist), Miss Saidie Singleton (Mezzo-Soprano), and Herr Whaly (accompanist), all of whom contributed to the success of the concert. Mr. Adler is a pianist of great ability. He also has most marvellous precision in his touch, taking into consideration the affliction under which he labours. The most extraordinary portion of his performance lies in his memory, as the whole of his selections (six in number) were played entirely without book.

JEWISH WORKING MEN'S CLUB.—A highly successful entertainment was given at this institution on Sunday evening last, under the direction of Miss Carrie Lawrence. Miss Lawrence rendered several recitations with her usual dramatic effect. Songs were given by Misses Eldena Elden and Rosamond Tennyson, violin solos by Mr. Alphonso Levy, and pianoforte solos by Miss Frances Bennett. A comediette, entitled "Who's to Win Him," was played by Misses Maud Lawrence, Lily Lawrence, Eva Lawrence, Rose Lyons, and Louie Lyons and Messrs. Ernest Harris, Jack Samuels, Arthur Lyons. Miss Lucie Thomas was accompanist. A numerous audience received the entertainment with loud and frequent marks of approval, and at the conclusion a hearty vote of thahks was given to Miss Lawrence on the motion of Mr. Lionel L. Alexander, who presided. The summer season will be commenced on Sunday evenining next, when a concert will be given under the direction of Herr Adolf Vorzanger.

"MONTEFIORE" LITERARY AND ART SOCIETY.—On Sunday evening last Mr W. E. Church, the Secretary of the "Urban" Club, delivered before the members of the "Montefiore" Society an interesting lecture on "The Romance of the English Stage."

MISS ROSA LEO announces her first concert to take place under distinguished patronage on Wednesday next, at 29, Campden Grove, Kensington.

A VERY excellent (Marble) bust of Sir MOSES MONTEFIORE, Bart., has been issued (and sold only) by Mr. WALTER PALLARD, Royal Albion Bazaar, Ramsgate. The price 2s. 6d., will doubtless ensure a large sale. Copyright. Sample one sent to any part for 36 stamps. Export Agents—Messrs. BURGOYNE, London.—[ADVT.]

HOLLOWAY'S PILLS.—The Hour of Danger.—Disease commonly comes on with slight symptoms, which, if neglected, increase in severity, and thus become dangerous—a condition which betrays the grossest remissness—when these Pills, taken in accordance with their accompanying directions would not only have checked, but conquered the incipient disorder. Patients daily forward details of the most remarkable and instructive cases in which timely attention to Holloway's advice has undoubtedly saved them from severe illness. These Pills act primarily on the digestive organs which they stimulate when slow and imperfect; and, secondly, upon the blood, which is thoroughly purified by them, whence is derived the general tone they impart, and their power of subjugating hypochondriacism, dyspepsia, and nervous complaints.—[ADVT.]

M. RENAN ON JUDAISM AND CHRISTIANITY.

[FROM OUR CORRESPONDENT.]

PARIS, MAY 27TH, 1883.

The Société des Etudes Juives, which is now two years old, and whose President is Baron Alphonse de Rothschild (M. Zadoc Kahn, Grand Rabbi of Paris, and M. Arsène Darmesteter being the Vice-Presidents) has from its very inception acquired a brilliant rank among our learned societies. It was the first time that in France a Jewish society had been formed with the object of studying impartially and scientifically the history, so moving, so tragic, and so beautiful, of Judaism from its commencement until the present day. The members of this body were of opinion that the time had arrived when modern Judaism should lay aside those declamatory apologies which are the indications of disquieted minds, that the glory of Israel was not in need of artificial embellishments, and, that in fine, it was the duty of Jews to place themselves at the head of the movement for making researches into their history and literature. This largeness of view and this rigourous impartiality have had the effect of obtaining of the Société des Etudes Juives, which has already published its sixth volume, the general adhesion of the learned world, and every day the list of its collaborators is augmented by the addition of names of celebrated men, Jews and Christians, in France, Germany, Austria, Italy, and other countries. It now numbers about 400 members, exclusive of many subscribers here and abroad. The society deeming, however, that it has not completely fulfilled its programme by its publications, determined to extend its work by the delivery of lectures connected with the subjects of its studies.

Yesterday evening was a grand fête for the Jewish community of Paris, not one of those religious fêtes provided by the Calendar, not even one of those solemnities having charity for its object, in which our community is a past-master. The fête which attracted the élite of the Jewish body was of a more special and restricted character, but at the same time of great importance. This feast of the mind and of science, this literary treat was, in a word, the lecture on "The Identity and the Gradual Separation of Judaism and Christianity" which M. Renan delivered in the Salle Hertz, in the Rue de la Victoire, to the members of the Société des Etudes Juives, in accordance with the supplementary objects of its labours to which I have just referred. The illustrious member of the Académie Française and author of the "Life of Jesus," the "History of the Origin of Christianity" and other celebrated works, cordially accepted the invitation of the society, and the opening and final sentences of his address, which were greeted with great bursts of applause, bore testimony to the pleasure that he felt in having been called upon to take part in the work of the society. It is scarcely necessary for me to state that the name of the lecturer itself was sufficient to bring together an assemblage of Parisian Jews, illustrious in literature, science, and finance. Among the audience I observed the Grand Rabbis of France and Paris, MM. Joseph Derenbourg, Jules Oppert, Henri Weill, members of the Institute, MM. Joseph Halévy, Arsène and James Darmesteter, Isidore Loeb, Calmann Lévy, Guillaume Guizot, and others less known to Englishmen. The audience could not have numbered less than six hundred persons, all of them desirous of hearing an illustrious *savant*, who does not belong to our faith, speak with that seasoned conviction which is acquired after nearly half a century's studies on the interesting subject that formed the theme of his lecture. I shall endeavour to summarise this lecture, which obtained an incontestable success, but this summary, however faithful, gives but an imperfect idea of the ingenious sketches and outbursts of eloquence which captivated his hearers, and elicited thunders of applause.

Baron ALPHONSE DE ROTHSCHILD, who presided, in introducing M. Renan, thanked him for the honour he had conferred on the society, by placing his knowledge and talent at the disposal of its members.

M. RENAN said that he was particularly gratified with one clause in the laws of the institution, which permitted non-Jews to join it. The studies on which it was engaged were in effect the domain of humanity at large. With what were the peoples of Western countries, of certain islands almost unknown, and even the Laplanders, occupied? With the Bible. You have then, continued the lecturer, this incomparable advantage, that your Book has become the Book of the entire world. You share this privilege with the Greek race, whose artistic and literary past will for a long time to come remain the admiration of ages. It is for for this reason that we thank you for having permitted us to work with you. (Cheers.) A conscientious examination is assuredly the greatest mark of respect which can be paid to religious beliefs. For my part, it was in studying the origin of Christianity that I was led to study Judaism likewise. I recognised the fact that it was necessary to go back to a period long antecedent to that of Jesus, in order to discover the first ideas of the doctrine to which he gave incomparable éclat, and from that day I resolved to write the "History of the Origin of Christianity." To be consistent, I admitted to myself that I ought to have commenced with the history of Judaism. But life is short and the work undertaken was great. This was the sole motive which induced me to reverse the natural order. Now I wish that whatever strength and vitality is yet left to me may be devoted to the study of that which took place before the time of Jesus. It was about seven or eight hundred years before his advent that in Judea a transition was effected from a coarse form of religion, full of material and superstitious manifestations, to a pure religion. Formerly God, or the gods, had been made to figure in the image of man; they were supposed to be accessible to human failings, to the seductions of interest. Religion was interested. We must go back to the opening chapter of Isaiah to find the first trace of words which led the way for honesty and for pure religion. From that time morality entered into religion. Religion, indeed, became morality itself. It was the honesty of the soul which became the object of true religion. Logically, such a movement should have resulted in the suppression of sacrifices. But habit and the general ignorance which prevailed at the time had to be taken into account, and the new ideas required time in order to make headway. When religion attains excellence, it is not appropriated only to such and such a people, it is good for all and it precedes the reign of justice. Now, this fundamental idea was admitted in Judea from that epoch. It was believed that, thanks to Israel, Justice would one day reign on earth. This is why I think that the real founders of Christianity were the great prophets who announced pure religion. The first epistle was that of St. Paul and it dates from fifty-four to fifty-five years before Jesus Christ. St. Paul never thought of separating himself from the Jewish people. The Apocalypse, which dates from 68 years before Jesus, is a Jewish book. The author, on the eve of the taking of Jerusalem, was a passionate adherent of Jewish nationality. All the other books of that period were preserved by the early Christians, and as these books were Jewish, it proves that at that time there was as yet no separation. This separation only became manifest on the morrow of the revolution brought about by the Gospels. If, on the one hand, they expressed unjust remarks against the Pharisees, on the other hand they were still veritable Jews. Luke, assuredly the least Jewish of the Gospel-writers especially held that Jesus should conform to the prescriptions of the law. It was in the year 172, during the time of Marcus Aurelius, that the schism was definitely effected. People had arrived at the belief that Christianity could push on by itself independently of Judaism. In the 3rd century the Alexandrian school still further contributed to widen the breach. This, however, did not prevent the Christians of Antioch, in the year 384, from believing that it was still good to go to synagogue, since the holy books were to be found there. For this they were blamed by St. John Chrysostomus, who had the fault of being a little prolix. In the Middle Ages the antagonism became more and more profound. I shall rapidly pass over this deplorable period of injustice towards Judaism. When one labours in the cause of humanity he is sure to be robbed and then beaten. (Cheers.) It was the fate of the Jews that they were persecuted after their doctrines had been adopted. Learning contributed a great deal towards these excesses. It discovered errors everywhere, the Talmud was burned, and, as my learned teacher, M. Leclerc, observed, unfortunately the Jew was sometimes burned with the Talmud. I will not dwell on the fiscal and royal spoliations of which the Jews were the victims. Until then France had been a relatively happy country for Israel. The Jews exercised the same trades and the same occupations as their countrymen of other creeds. It was only in order to escape from being proscribed by the State and by the Canon law that they were at length forced to restrict themselves to special occupations, for which they have been most illogically reproached. It is to the eighteenth century that the glory belongs of having proclaimed true Right—I mean to say, a neutral state in the midst of different metaphysical or theological opinions. (Cheers). Now, it was the Jewish nation itself which, from the most remote ages, had prepared this solution. The world became Jewish in being converted to the law of right, liberty, equality, and justice. (Loud cheers). And now, when these great things have been accomplished, I say it with every assurance, Judaism, which rendered great services in the past, will perform many more such in the future. It will serve the true cause, the cause of liberalism, of modern ideas. As for myself, I entertain this conviction: Every Jew is a liberal. He is so essentially, and the enemies of Judaism are the enemies of modern ideas. You have thus done well, gentlemen, in founding the Société des Etudes Juives, which will propagate these truths, and will show them in their proper light. Let us then work together, for we labour in common. I sometimes used to dream of the day when humanity, grateful to Greece, would carry to the Acropolis at Athens the fragments which everybody has stolen from it. It is a dream which I fear will never be realised. Well, I should like to dream at least of something analogous for your Parthenon. Your Parthenon, gentlemen, is certainly Jerusalem, that admirable city worthy the respect of all; but you are idealists before all, and your Parthenon is the Bible. (Loud and long continued cheers).

This admirable address, delivered in a warm tone, was listened to with wrapt attention and the applause with which the orator was from time to time interrupted proved that a complete community of ideas existed between M. Renan and his audience. Must I say it? It seems to me that this community was too complete; a little less kindness and amiability on the part of M. Renan would have been preferable; the pictures, in order to be true, should have had their shades. Perhaps the learned speaker voluntarily deviated from his subject. There is no doubt that, many years after the birth of Christianity, Judaism still exercised an influence on the minds of Christians; no doubt Jews and Christians were not yet enemies; but in the fourth century, for example, after the Nicean Council, was there not a complete rupture between the two beliefs? Christianity sprang from Judaism, here we have the point of departure; Christianity differs in the extreme from Judaism, whence it emanated, here is the point of arrival; the steps which were traversed by Christianity, commencing from the first century, this is what the title of the lecture led one to suppose he would have dwelt upon. It was curious to hear a consummate artist like M. Renan, with his dramatic talent, demonstrate how the Christians, little by little, transformed Jewish beliefs either by their own genius, or by the adoption and absorption of new elements proceeding from the subtle philosophy of Alexandria and the paganism of barbarians. But it would be bad grace to complain of having passed away an hour under the charm of hearing Judaism glorified by one who is not a Jew, especially when he happens to be the first of living French writers, and one of the most universally esteemed of savants.

FREEMASONRY.—A Convocation of the Joppa Chapter (188) took place on Monday, the 26th ult., presided over by Comp. Isaacs, M.E.Z. This being the last meeting of the season, as well as for the election of officers, a large number of the members were present. The officers for the ensuing year elected were Comp. Lewis Lazarus, P.Z., for the second time as Z.; Comp. Henocheberg, H.; Comp. Littaur, J.; and Comp. J. Da Silva, S.N. After the conclusion of the business the members sat down to a banquet superintended by Comp. Silver.

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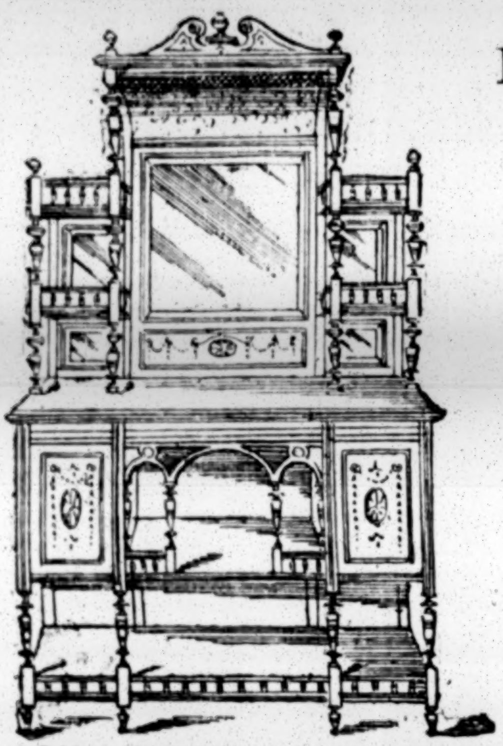

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CALENDAR FOR THE WEEK.

Day of Week.	Day of Hebrew Month.	Day of Civil Month.		Portion.	Haphtorah
				במדבר Num. i. 1 to iv. 20.	Hosea ii. 1-22.
Friday	Iyar 25	June 1	Sabbath commences 7.		
Saturday	26	2	Sabbath terminates 9·4		
Sunday	27	3			
Monday	28	4			
Tuesday	29	5			
Wednesday	Sivan 1	6	ראש חדש		
Thursday	2	7			

Wednesday next, June 6, will be Rosh Hodesh Sivan.

MEMORABILIA OF MEETINGS FOR THE WEEK.

SUNDAY, JUNE 3.

Westminster Jews' Free School, Meeting of Committee, at the School, 11·30.

Jewish Working Men's Club and Lads' Institute, Concert, 8.

TUESDAY, JUNE 5.

Jews' Hospital and Orphan Asylum, Meeting of the House Committee, at the Institution, Lower Norwood, 2.30.

WEDNESDAY, JUNE 6.

Jews' Hospital and Orphan Asylum, Meeting of General Committee, at 13, Devonshire Square, 5.

The Jewish Chronicle.
LONDON: FRIDAY, JUNE 1, 1883—5643.

THE CORONATION OF THE CZAR.

◆

SUNDAY'S ceremony has come and gone without the expected announcement about the status of the Jews in Russia. The gorgeous procession has passed into the Kremlin not without some tremors at possible Nihilist dynamitors, the CZAR of all the Russias has crowned himself and his consort, proclamations have been issued on all possible subjects, and yet the Jewish subjects of the CZAR have had no reason given them to remember gratefully the coronation day of ALEXANDER III. Three out of the eighty millions of men over whom that autocrat rules have been completely ignored in the recent fêtes.

Meanwhile if the CZAR and his advisers choose to ignore the Jews, his subjects have given him reason for calling them to mind. Last week a serious *émeute* occurred at Rostoff of the kind with which the world has been too sadly familiar during the last two years. The fact remains and it is a most significant one, that popular feeling is still embittered against the Jews. It is a serious problem which must be faced by the Russian

Government—how this ill-will has arisen, and how it can be caused to subside.

Hitherto the Czar's advisers have been content with answering one half of this question. By Count Ignatieff's famous circular it was declared that the cause of Russian ill-will against the Jews is purely "economic" and consists in the exploitation of the peasants by Jewish money-lenders. The general voice of Europe has spoken out against this deliberately one-sided and illiberal view of the subject. The injustice of treating all Jews alike as usurers is too clear to need any refutation of the calumny. And if this explanation breaks down, as by universal consent it does, the only remedy hitherto proposed by the Russian Government—further restrictions on Jewish economic activity—equally fails, we are still left without any adequate account of the origin of Russian anti-Jewish feeling and we are equally at sea for any remedy in the future.

Under these circumstances it would be well for the Russian Government to take into account another explanation of these deplorable outrages which points at once to a means of removing them. Almost every fairly disposed mind outside the borders of Russia, and many impartial observers within the Czar's dominions, agree in attributing them to the inequalities under which the Jews labour. It is urged, and we believe with full justice, that while the Government treat the Jews as beings apart from Russia, the populace will continue to think that the Jews may be treated harshly with impunity. These outbreaks that have stained the Russian name so indelibly during the past two years are the direct result of the difference of treatment accorded by Russia to her Jewish subjects as compared with the multifarious other races which make up all the Russias.

It would be of course absurd to urge that the Jews of Russia should be granted at once full liberty such as is granted to the citizens of the civilized states of Western Europe. Russia is passing through the mediæval feudal stage of its existence, and its rulers may be in the right in restricting liberty of speech, freedom of locomotion and choice of occupation. If these restraints be necessary for other Russians there is no reason why Jews should be exempted from the burden of their neighbours. Only we can see neither the justice nor the wisdom of the policy which handicaps them with even more painful restrictions than those laid upon Russians in general.

The fact is, Russia is still paying the penalty of one of the most nefarious deeds in modern history—the Third Partition of Poland. Having been unjust to the Poles in the past, it still regards them with suspicion in the present. And, by some unaccountable mode of reasoning, the Czar's Government have made it an administrative principle to regard the Jews as "an inheritance from Poland." Thus they are only allowed free right of domicile in the provinces which once formed part of the old Kingdom of Poland. They are supposed to share the rebellious aspirations of the Poles. Up to Christmas, 1881, good feeling reigned between Jews and Poles, equally victims of Russian oppression; but the terrible outbreak at Warsaw at that date showed that the Jews are as much isolated in Poland as in any other part of the Russian dominions.

The feeling that lies at the root of Russian harsh treatment of the Jews is after all a distrust of their loyalty. The frequent charges against them of favouring Nihilism, the impossibility of their showing to the full the purely racial aspects of the Panslavonic movement, all point to a separation in feeling from the Chauvinism which is so rampant in Russia. But, as Macaulay has ably shown, if any division of a great people are not loyal, the fault lies with the Government. It is the bounden duty of the Government to make them loyal. So that even if the charge of disloyalty could be proved, the Russian Government would be in fault and would have no reason to complain.

But we have sought in vain for any proofs of this alleged disloyalty of Russian Jews. They contribute far more than their fair quota to the ranks of the Russian army, under circumstances which make that service peculiarly repugnant to their religious feelings. We hear from Russia that the Jews have been particularly conspicuous in the eagerness which they have displayed to celebrate the coronation of the Czar by founding benevolent institutions in his honour, distributing rewards and charity in his name, and joining wlth full heart in the universal rejoicings. And there have been instances among the Russian refugees, victims of Russian cruelty, of that home-sickness which testifies most strongly to love of one's native country.

The chief fear which sets the Russian bureaucracy against granting full liberty to the Jews of Russia is, that they may make too much progress in riches and power as compared with their numerical strength in the population. This is at bottom a curious bit of reasoning in a circle. The Jews are to be prevented from becoming Russians because, if they do so, they would increase the riches and power of Russians too much. That is the only conclusion that can be drawn from the Anti-Semite arguments of Russia. Looking at the source of strength found by Austria, Italy, France, and England in their Jewish subjects who have power to develope their ability to the utmost, it is most deplorable shortsightedness which prevents the same advantages accruing to Russia.

The sum of the whole matter is this. The cause of the risings against the Jews in Russia is that they are singled out by the Government of that country for exceptional disabilities. By removing these the Czar would benefit Russia in benefiting the Jews, and free Russia from a great stain on her humanity and civilisation. It is greatly to be deplored that the recent Coronation was not taken occasion of to bring forward this radical and sole solution of the Russo-Jewish Question.

ANTI-JEWISH RIOTS IN RUSSIA.

[Reuter's Telegram.]

BERLIN, May 25.

Intelligence received at Berlin from Rostoff on the Don (Russia) states that a violent outbreak of popular feeling against the Jews occurred there on the morning of the 22nd May. The killing of a Russian by a Jewish publican is alleged as the cause of the riot. The mob robbed, burned or otherwise destroyed several Jewish houses and shops, and the disturbances continued until late in the evening. Three sotnias of Kuban Cossacks who were brought into the town proved powerless to restore order, and fresh riots were apprehended.

The Vienna correspondent of the *Daily Telegraph*, gives the following additional particulars relative to the riots at Rostoff: According to one account on the night of the 23rd inst., a Christian cabinet maker was murdered and robbed by two disreputable women at a low wineshop kept by a Jew. Thereupon the rumour spread that Christian blood had been shed by the Jews, and the labouring portion of the population turned out, bent on vengeance. Every Jewish *cabaret* was wrecked, and the Jewish tradespeople in the market were robbed of what little they possessed. In the new bazaar the booths, where a few hours previously goods of all sorts had been exhibited for sale, were ransacked and pillaged. Broken furniture, and feathers from destroyed bedding lay about in every direction. In the Jewish quarter of the town a large number of houses were broken into and plundered, and in the two synagogues every window was smashed. The police were powerless to arrest the fury of the mob, and it was only after the arrival of a detachment of Cossacks that, towards eleven on the night of the 24th, the rioting ceased. Another account says that the outbreak originated through the murder of a drunken Christian by a Jew innkeeper. The news spread the next morning, and in the course of the day every Jewish wine-shop and store and every disreputable house was wrecked. The police and military were overpowered. Several volleys were fired by the troops, and there were a certain number of killed and wounded. The arrival of two hundred Cossacks at night put an end to the disturbance.

Advices from Charkoff and Kieff report that serious anti-Semitic riots have taken place in those districts. At Kieff the soldiers fired on the crowd. Several persons were wounded and killed. The troops were overpowered. Several houses were sacked and ruined.

SIR MOSES MONTEFIORE AND THE CZAR OF RUSSIA.

The Rev. Isaac Elchanan Spector, Rabbi of Kowno, and the Rabbis of Suwalki, Swenziani, and several other towns of South-Western Russia, have received letters from Sir Moses Montefiore, requesting them to have special prayers offered up on behalf of the Emperor and Empress, and enclosing £10 notes in each case to cover the expenses of an entertainment for the pupils of the Talmud Torah Schools, in celebration of the coronation of their Imperial Majesties. The following is a translation of the letter forwarded by Sir Moses Montefiore:

Ramsgate, May, 15th, 1883.

Reverend Sir,—Knowing that you are loyal to our Lord God and to your Sovereign, the Ruler and Autocrat of Russia, I beg leave to request your kind assistance in the accomplishment of an important object which I have in view, viz., to strengthen in the hearts of the Jewish inhabitants of your town feelings of loyalty and attachment towards their Sovereign, so that they may always obey his laws, and implore God to protect His Majesty and to extend "the tabernacle of peace" over him, his august consort, and over the entire Imperial family. For this purpose I beg that you will be so good as to to enable the pupils of the Talmud Torah in your town to celebrate the day of universal rejoicing in Russia, the coronation day of their Imperial Majesties, the Emperor and Empress of all the Russias, by offering up a special prayer for their Majesties' welfare and long life. I further request that at the conclusion of the religious service you will provide for the children various entertainments, to defray the expenses of which I herewith enclose the sum of £10.

Since the interview which I had with the late Emperor Nicholas I., when I heard from his own lips the gratifying observation that a time would come when all the Jews in his realm would enjoy the fullest blessings of peace; since the time when I had the honour of being presented to the late Emperor Alexander II., and of likewise hearing some consoling words from his Majesty; since I have seen with my own eyes that many of our coreligionists in Russia are favoured with various honourable distinctions and are entrusted with comparatively high official posts; from that time my faith in the approach of better days for the Jews of Russia has never wavered. Notwithstanding the storm which has raged over some States of Europe, and which has disturbed the far from happy life of the Jews, I earnestly hope that the reign of Alexander III. will witness the advent of that complete peace to which his great ancestor, the wise monarch, Nicholas, referred in speaking of the future of the Russian Jews.

Believe me to be, yours faithfully,

(Signed) Moses Montefiore.

The Late Mr. Henry Spyer.—The death is announced of Mr. Henry Spyer, who for twelve years efficiently filled the office of Secretary of the Berkeley Street Synagogue. The deceased died on Friday last, after a short illness, and was buried on Monday at the Burial Ground at Balls Pond. The funeral was attended by several of the leading members of the congregation which the deceased had faithfully served.

Miss Emma Lazarus, the gifted American writer, arrived in London this week from New York. Her visit to Europe, as we have previously mentioned, is undertaken with the object of gaining information on the subject of Jewish colonisation in Palestine.

Mr. Lawrence Oliphant's article "The Jews and the Eastern Question" has been translated into German by Miss Baumgarten (daughter of Mr. Em. Baumgarten one of the leading membeas of the Jewish community of Vienna). It is published as a supplement to Dr. Brull's *Populär-Wissenschaftlichen Monatsblätter*.

THE JEWS IN RUSSIA.

Our coreligionists in many parts of the Russian Empire have determined to commemorate the coronation of the Czar by founding industrial free schools, and by raising funds wherewith to grant pensions to aged public officials. In Kowno, Swenziani, and several other towns large sums have already been contributed for these objects, and there is no doubt that the Jews in other places will likewise follow suit in a similar direction. In St. Petersburg the Jewish community celebrated the auspicious event by providing the inmates of charitable institutions with a sumptuous meal, by distributing money and clothing among the destitute, and by forming "stipend funds," bearing the names of their Imperial Majesties the Czar and Czarina, for the benefit of ten of the inmates of the Jewish Orphan Asylum. No better proof can be afforded of the loyalty which the Russian Jew feels towards his Sovereign, notwithstanding the sufferings which he has lately undergone.

The *Woschod*, a generally well-informed Jewish journal of St. Petersburg, publishes the satisfactory announcement that the First Department of the Russian Senate decided, at its sitting of the 14th of May, to mitigate considerably the harshness of the "Provisional Measures" of May, 1882, concerning the carrying on, by Jews, of trade in drink on their own premises. After having this decision printed, it will be sent in the form of a circular to all the district Governors. Rumour credits Count Tolstoi, the Minister of the Interior, with having brought about this result, which, although of minor importance compared with other concessions due to the Jews, is yet indicative of a new departure in the treatment of the Jewish Question generally. There appears now to be some hope that our coreligionists in Russia will henceforth be treated with greater equity and justice than has hitherto been the case.

Among the Russians the blood accusation against the Jews seems to have become a mania. Scarcely a single number of our St. Petersburgh Hebrew contemporary, the *Hamelitz*, appears without containing announcements of this false charge having been brought against Jews in different parts of the country. The two most recent instances occurred at Schirwan and Nowidwor. In the first place it was through the zeal of the chief authority that the groundlessness of the accusation was manifested, and that the Jews were spared from becoming the victims of excesses. This example of the Jews being defended by the local authority is a pleasant contrast to the scenes enacted during the riots of 1881 and 1882. At Nowidwor the murderers of a Christian girl deposited the corpse in front of a house inhabited by Jews, a practice which was adopted in the Middle Ages, in order to cast suspicion on the Jews. Fortunately, mischief was likewise averted in this case, through the timely discovery of the criminals.

Dr. Harkavy, the eminent Jewish Orientalist of St. Petersburg, delivered a lecture in that city on the 15th of May, on the life and works of the renowned Samuel Ibn Nagrela, who was Vizier to the Court of Granada in the eleventh century. The lecture which broadly stated the state of the Jews in Spain at that epoch, was listened to with great interest by an audience counting numerous Christian students.

The Criminal Court at Cremnitz, which has lately tried two ex-soldiers for having plundered an octogenarian Jew of all he possessed, has acquitted one prisoner and sentenced the other to six days' imprisonment, although positive proofs were given of the guilt of both persons.

As the result of the examination of students at the School of Fine Arts in Wilna, seventeen prizes were awarded, no less than thirteen of the recipients being Jews. This circumstance aroused the envy of the Christian students, who on making a complaint to the Principal, were rebuked by him in the following terms: "The fault lies with you; whilst you fritter away your time, your Jewish comrades are working with unremitting energy in order to attain their object."

Since the terrible riots which occurred last year at Balta, trade has almost entirely collapsed, and the Jews of that town who would willingly work, but cannot find employment, are daily becoming more and more impoverished. With the view of again setting up the petty traders in business, Baron de Günzburg and M. S. Poliakoff of St. Petersburg some time ago promised a deputation from Balta that they would jointly contribute 30,000 roubles towards the establishment of an advance bank, provided that a further sum of 10,000 roubles was raised *in loco*. This amount has been collected with great difficulty, and it is now expected that the bank will shortly be called into existence.

One night last week a poor Jew named Finkman and his family, living in a cottage on a lonely post road a few versts from Kischineff, were attacked by two soldiers of a foot regiment, stationed in that town. Finkman's mother, one of his sons, and an aged Moldavian, who resided with the family, were killed outright. His wife and two daughters and his other sons were taken to the hospital at Kischineff, covered with stabs, and are not expected to live. The eldest daughter, aged 17, and Finkman himself, escaped, and the former has since identified the two murderers, who are to be tried by the military tribunal, and will doubtless be hanged, as they have confessed their guilt. The object of the crime was robbery; but, Finkman being a very poor man, the money found by the miscreants amounted only to 19 roubles.

ANTI-JEWISH RIOTS IN ALGERIA.

Reports were received in Paris on Friday of serious riots having occurred at Tlemcen, in the province of Oran (Algeria). According to the Oran correspondent of the *Temps*, the announcement of the result of the elections for the Jewish Consistory in that province led to a disturbance at Tlemcen on Sunday evening the 20th. Groups were rapidly formed in the streets, and after a time the people began to throw stones at the houses inhabited by the Jews, who, posted on the terraces at the top of their dwellings, returned fire with interest. Ere long, however, matters threatened to assume a far graver complexion. Some one discharged a pistol, and the Public Prosecutor, sub-prefect, and mayor had all the trouble in the world to keep the populace within bounds. The culprit was arrested and quiet restored for the night, but on the following evening the disturbances began anew. The Jews, who had in the meantime provided themselves with projectiles of some kind or another, hurled them at the people, wounding some dozen Frenchmen and foreigners. On the other hand, the doors and windows of about fifty Jewish houses were smashed to atoms. The troops had to be called out, and it was only by an imposing demonstration that further mischief was averted. The correspondent of the *Temps* adds that the troubles at Tlemcen have produced great excitement throughout the province of Oran, though as yet no other disturbances have broken out.

Metropolitan Free Hospital.—Temporary Premises—Commercial Street, Spitalfields—The aggregate number of patients relieved during the week ending May 26, was medical, 860; surgical, 677; total, 1,537; of which 787 were new cases.

BAYSWATER JEWISH SCHOOLS.

An entertainment was given at St. George's Hall on Thursday evening May 24th, under the direction of Miss Katie Samuel, daughter of the Rev. I. Samuel in aid of the funds of the Bayswater Jewish Schools, The chief item of interest in the programme was the production of a new and original operetta entitled "The Enchanted Island" or "The Island of Fulfilled Desires" the music by Algernon H. Lindo, the libretto by Re Henry. The plot, which is of the slightest, is founded upon the circumstance of Harold, a young Englishman, his friend Jack and his sister Bertha, having been driven by stress of weather to an unknown island which is under the influence of a charm. This island was presented to the king (formerly a pawnbroker in St. Giles) by an unknown individual in return for some service rendered. In it, every wish is fulfilled, because the inhabitants have not the power either to wish or desire. Harold, Jack and Bertha invoke the aid of appetite, of love and of feminine vanity in the endeavour to make them feel some such emotion, but in vain. When at length, the visitors are about to take their departure, Jack hits upon the expedient of going behind the king, who is dozing, and calls in his ear in the manner of a street Arab, for a loan to his mother. Old associations are too powerful for the king, who waking suddenly exclaims, "I wish she may get it." Having wished, the spell is broken. The king and queen are ready to return to Old England, and the princess no longer remains deaf to the suit of Harold. It will be seen that the fun is rather strained. There is some lack of refinement also observable throughout the libretto. Mr. Lindo has done his share of the work better. The first number which attracts attention is the air allotted to Bertha, "You must hope for this and that" which was charmingly sung by Miss Reba and richly deserved the encore she obtained for it. In this air Mr. Lindo attempted more and succeeded better than in any other of the tuneful *morceaux*, which adorn his work. Mr. W. F. Lawrence-Kelly did full justice to the next number, Harold's song, "Oh lady sweet" which was also encored. Unfortunately, Mr. Coffin did not have much opportunity of exhibiting the capabilitities of his well-trained voice, Jack's principal air, "Queen of Society" recalling too much the method of Sir Arthur Sullivan, the words being also a travestie of Mr. Gilbert's manner. Miss Katie Samuel sustained the chief female *rôle*, that of the princess, and rendered the ballad, "What was the spell" with a considerable amount of appreciative expression. The music of the trifle, is of a light and pleasing character, not aiming at any very ambitious flights, but quite suited to the occasion. Mr. Lindo conducted his own work, which was well rendered by an orchestra recruited from the Guildhall School of Music and the Strolling Players. The operetta was followed by Mr. Charles Salaman's Hebrew Love Song, written by Judah ben Sabbathai Halevi about the year 1200. It was well sung by Miss Katie Samuel, who was accompanied by the composer, and it served as an agreeable interlude.

The entertainment concluded with "Everybody's Friend," a version of J. Stirling Coyne's "A Widow Hunt," a comedy in three acts. In this Mr. M. J. Samuel sustained the part of Major Wellington de Boots, his impersonation, though excellent, being marred by a too servile imitation of Mr. J. S. Clarke. Notwithstanding, however, his lack of originality, his acting attained a higher standard of ability than is usual upon such occasions. Mrs. Melton, well-known in the provinces, played Mrs. Wellington de Boots, his strong-minded wife, and thoroughly entered into the spirit of the part. The same lady, endeavouring to conceal her identity under the pseudonym of Miss Cecil, undertook the *rôle* of Fanny. Mr. L. G. Lewis, whom we fancy we have seen acting at other of our institutions under another name, was a capable Mr. Featherly. The character of Mrs Swandown was undertaken by Miss Katie Samuel, who was a more than adequate representative of the arch and light-hearted widow. Her elocution was excellent and her costumes marvels of design. Perhaps the most satisfactory of an eminently competent company was Miss Ivan Bristow as Mrs. Featherly. This lady showed a clear conception of the exigencies of the part of the neglected wife, and carried the sympathies of the audience with her throughout. A sufficiently bashful Mr. Icebrook was found in Mr. J. F. Lawrence-Kelly. The stage management was not equal to the requirements of the occasion. A solitary couple waltzing to the strains of a single violin can hardly be held to adequately convey the idea of a ball. It was announced during the evening that a sum of £180 would be handed over to the Bayswater Jewish Schools as the result of the entertainment.

South Hackney Synagogue.—The annual general meeting of the members of the South Hackney Synagogue was held on Sunday last at the Synagogue, 43, Darnley Road, Mr E. Hirsch, President, in the chair. Mr. E. Lyons, the Treasurer, in presenting the balance sheet, which was unanimously adopted, said that there was much cause for congratulation, as when he accepted office twelve months ago, there was a balance due to the congregation of but £4 7s., while, after having paid all the expenses for the current year, it now amounted to £28 12s. 1½d. The Chairman in giving a retrospect of the work of the past year said that in the death of the Rev. A. L. Green the Sabbath class had lost one of its most ardent supporters, but every effort was being made to ensure its success. He had interviewed the Chief Rabbi at Brighton, who promised a grant of £10 per annum from the funds of the Association for the Diffusion of Religious Knowledge. The class was felt to meet an urgent want in the neighbourhood, an average of 40 children attended weekly and about 50 pupils were now on the books; £15 had been collected among the members of the synagogue towards the working expenses of the class. An attempt was about to be made to establish an evening religious class at which a nominal fee would be charged. The synagogue had been enlarged; and he hoped that more of the Jewish residents in Hackney would become members. The modifications of the ritual proposed at the last general meeting were not to be carried into effect, as the Chief Rabbi earnestly recommended that no change should be made in the service, unless it had received the unanimous approval of the members. (The majority in favour of the modifications was one only). Mr. F. L. Cohen, of Jews' College, was elected the Preacher, Teacher and Secretary of the congregation, and Mr. E. Freedman, the Reader. The election of honorary officers was then proceeded with. Messrs. S. Hecksher and A. Salmen were appointed scrutineers. The following was the result of the ballot: President, Mr. E. Hirsch; Treasurer, Mr A. Lyon; Committee, Messrs. S. I. Lion, M. Müller, J. Myers, A. Salmen and M. Sesenwein. A vote of thanks was passed to Miss Prince and Messrs. Polak and Karet for having taught the classes since their formation. Votes of thanks were also passed to the President (for his gifts to the synagogue), the Treasurer and the Committee.

The Russian Refugees in Canada.—There are still some fifty of the Russian refugees employed on Canadian Pacific railroad. They have proved beyond question their capacity for hard work. Much trouble was at first experienced in training them, but when they are trained they are said to make good workers. It is anticipated that most of them will eventually settle down to farm work for which the labour on the railway is excellent training. They earn more than sufficient to keep themselves and the contrast between their poverty-stricken condition in Russia to their position as hard working navvies in free Canada is considered to be sufficiently favourable to attract other Russian Jews to follow their example.

Epps's Cocoa.—Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—"Civil Service Gazette."—Made simply with boiling water or milk. Sold only in Packets, labelled—"James Epps & Co., Homœopathic Chemists, London."—Also makers of Epps's Chocolate Essence for afternoon use.

JEWISH COLONISTS IN PALESTINE.

[FROM OUR CORRESPONDENT.]

HAIFA, May 14th, 1883.

The more one examines into the condition of the Jews in Palestine, the more convinced does one become that the hope of the race lies in the development of its agricultural instincts in that land to which so many sacred promises attach, and which is only awaiting the proper appropriation of capital to be made to yield its abundance. I have just returned from a visit to Safed and a trip through Galilee, and it may interest your readers to hear the result of my observations.

At Janna, a village which lies at a distance of about five miles east of Safed, a colony was established about six months ago, consisting of twenty-four Roumanian families, and four Russian, the number of souls all told amounting to 140, who own about 1,000 acres of land. As I descended the strip of gorge leading to the village, my eyes were gladdened by the sight of at least twenty men and women hard at work with their hoes in the potato patches. Sixteen neat little houses are already built, and the remainder are in process of erection by the Roumanians. None of the Russians, owing to circumstances to which I shall allude presently, are yet housed. Although no notice was given of my visit, I found these houses beautifully clean—most of them consisting of two rooms—one of which contained a bake oven. There are twenty Moslem families in the village who live on the most friendly terms with the colonists, but owing to an unfortunate occurrence which took place some time ago in a village close to Safed, in which a Moslem youth was shot by the accidental discharge of a revolver, by one of the Russians, a bitter feeling has been excited in that place, which is on the way to Janna, and nearly the whole financial resources of the three Russian families have been expended in endeavours to secure the liberation of the Russian who was the cause of the accident, and in pacifying the Moslem relatives of the victim to it. Hitherto, unfortunately without success. However, the Russian Government have taken the matter up, and it is probable that ere long the prisoner will be set at liberty, but even then it is a question whether he will not have to leave the country.

A fund having been placed at my disposal by kind friends in England, I was in a position to supply the Russians with money sufficient to enable them to build themselves houses, and to provide for other pressing necessities, and as the Roumanians were also financially pinched, and needed more cattle, I advanced them also certain funds—in both cases as a loan—and have just forwarded them a considerable amount of ready-made clothing which has been sent to me for the purpose from England.

At the village of Meiron, distant an hour and a half's ride west of Safed, I found that the Sephardim Rabbi of that place who takes a great interest in the progress of Jewish agriculture, had placed six Jewish families on his land, who had for some years been working it on shares. As they had lost all their cattle by an epidemic, I supplied them with two yoke of oxen. The Moslem Sheikh of this village, which contains twelve Moslem families, came to me and expressed his great gratification at this gift, as he said that the recipients were most industrious and hard-working people, his son remarking at the same time, that whoever was a friend of the Jews was a friend of his. They were Tunisians and Moghrabin Jews from Morocco. A ride of three hours west of this into the heart of the mountains which rise to a height of 4,000 feet, brought me to Bukeia. On my way I passed the ruins of El Jermuk, which had been owned by twelve Jewish families for over twenty years, but they had been decimated by the cholera forty years ago, and the place was now deserted. At Bukeia, I found twenty Jewish families who farmed lands which their ancestors had owned from time immemorial. In dress and appearance they were not to be distinguished from the Fellahin. They refuse to intermarry with any other Jews, on the ground that they represent the only stock which has never left Palestine from the earliest times. They are all *Cohens*, and are ministered to by a Rabbi from Safed. I went to their synagogue, and had the entire Jewish population, consisting of over a hundred men, women, and children paraded for my inspection. There are forty Christian and eighty Druse families in the same village with whom they live on the most friendly terms, and the Rabbi, the Sheikh, and the Greek Priest all spoke with the highest respect of each other. Owing to recent extortions by tax gatherers and the loss of most of their cattle by sickness, they seemed to be in great want, and I therefore supplied them with three yoke of oxen. These are the most interesting Jews in Palestine, or, indeed, in any part of the world, but their very existence seems, hitherto, to have been almost unknown. Besides these, there are five families established in a village near the Huleh, which I did not visit, but they are the descendants of Jews who have returned to the country.

Altogether the present state of Jewish agriculture in Galilee (I have not had an opportunity of examining into its progress in Judea) is as follows: There are thirty-one families who either own their own land or farm on shares, and have done so for many years. There are twenty eight families established at Janna, where the prospects of success are so good that I am making arrangements to place two more families, consisting of eighteen souls, on land which I have purchased for them there, and for which they are to pay the donors back by instalments. There are sixty families who are settled at Sammarin, but it is probable that twelve or fifteen of these will form a small colony of their own elsewhere. There are, besides, more than a hundred Safed Jews who work out for hire on the farms of Christians and Moslems, making a total population, which may be roughly estimated at a thousand souls, half of whom are now actually supported, and the other half in a fair way of being supported, by the labour of their hands on the soil. Besides this, there are over two hundred families in Safed, who are more or less acquainted with agriculture, and who are only too anxious to be engaged in it, if the capital were forthcoming to purchase land for them. The movement is naturally looked upon with disfavour by a large portion of the Jewish population of Safed who live on the Haluka, and so far it has met with no encouragement either from them, or from those who supply them with the bread of piety and idleness in Europe. The only funds which have been contributed towards the promotion of Jewish agriculture in Galilee, so far as I am aware, have been furnished by Christians.

Yet Safed may be considered the stronghold of the Haluka, and its neighbourhood is especially adapted to agricultural enterprise. That the one must inevitably give way before the other seems a proposition too self-evident to need argument. As nothing tends more to destroy self-respect and degrade the moral character of a man than living on charity and doing nothing; so there is no life which so rapidly develops a spirit of independence and a sense of personal dignity as the proprietorship of land and its cultivation by its owner. The impression that the Jew can never become an agriculturist is a prejudice so deeply rooted among many Jews themselves, that it will, no doubt, require some time to remove it; but that this prejudice should be so strong as to prevent them even from making the experiment seems scarcely consistent with that character for intelligence with which they are generally credited; the more especially as its success would relieve them of the burden of a gigantic system of mendicancy of which they most loudly complain. If only a tithe of the money which is now spent on the Haluka were appropriated to the purchase of land, and the placing upon it of families willing to work, the moral effects of such a policy would be found to be commensurate with the financial results which must ultimately accrue from it.

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BOARD OF DEPUTIES.

The first meeting of the newly-constituted Board of Deputies was held on Tuesday last, at the Vestry Room of the Spanish and Portuguese Synagogue, Bevis Marks. There were present: Mr. Arthur Cohen, Q.C., M.P., Alderman A. W. Harris, Dr. M. Clifford, Messrs. L. B. Abrahams, D. L. Alexander, Barnett Barnett, Philip Barnett, G. S. Brandon, M. Castello, J. A. Cohen, J. F. Cohen, S. Ezekiel, P. Falk, Morris Freedman, H. Harris, S. Jacobs, Abraham Levy, Lewis Levy, G. Lindo, J. Lyons, S. Montagu, Hermann H. Myer, I. Pick, J. Polak, A. Salomon, S. Schloss, J. Sebag, H. Solomon.

Mr. E. H. Lindo, Secretary of the Spanish and Portuguese Synagogue, as the senior congregation represented at the Board, acted as Secretary to the meeting.

The Secretary pro tem. submitted returns of the elections of members of the Board which had taken place in London and the Provinces.

Mr. Henry Harris, Senior Member of the Board, having been voted to the Chair, proposed the re-election of Mr. Arthur Cohen, Q.C., M.P., as President of the Board, and in so doing referred to the services which Mr. Cohen had already rendered in that capacity.

Mr. Henry Solomon seconded the motion, which was carried unanimously.

Mr. Arthur Cohen, Q.C., M.P., on taking the Chair, and returning thanks for his re-election, said that the position of the Board had materially improved through an accession to the number of its members. Among the new members were some distinguished men who were an honour to the community, and were likely to be of considerable use to the Board. The Board already had a time-honoured history, and he trusted that it would continue to be worthy of its antecedents. As for himself, he feared that he would not be a worthy successor of the distinguished men who had occupied the presidential chair before him.

Mr. Henry Harris moved the re-election of Mr. Joseph Sebag as Vice-President.

The Chairman, in seconding the proposition, said that Mr. Sebag had, by his ability, zeal, and energy, considerably lightened the labours which devolved on the President.

Mr. J. Sebag having briefly returned thanks, the following gentlemen were likewise re-elected to their respective offices: Mr. Henry Harris, Treasurer; Messrs. Manuel Castello and Henry Solomon, Auditors; Mr. Lewis Emanuel, Solicitor and Secretary.

On the motion of Mr. S. Schloss, Sir Moses Montefiore was re-elected an honorary member of the Board.

The members of the Committee for joint action with the Anglo-Jewish Association (consisting of the President, Vice-President, and Treasurer, and Messrs D. L. Alexander, G. Lindo, and H. Solomon) were re-elected, and Mr. Samuel Montagu was added to the Committee in the place of the late Mr. M. S. Oppenheim. The same gentlemen, together with Messrs. M. Castello and S. Schloss, were re-elected as the Law, Parliamentary, and General Purposes Committee.

Mr. Sebag reported that he had examined the returns submitted at an earlier stage of the proceedings and had found them to be correct, with the exception of those relating to the Dublin and Liverpool (Old) Hebrew Congregations, where certain informalities had occurred as to the dates of the elections. After considerable discussion, in the course of which Mr. A. Levy and Mr. D. L. Alexander protested against any attempts to override the letter of the constitution, the elections in the two places named were declared to be valid.

The consideration of a communication which had been received from Manchester, relative to the election in that city, was adjourned.

On the motion of Mr. S. Schloss, seconded by Mr. I. Pick, a vote of thanks was passed to Mr. E. H. Lindo for his services as Secretary pro tem.

The meeting terminated with a vote of thanks to the Chair.

BOARD OF DEPUTIES.

Since our last week's issue the following additional gentlemen have been elected members of the Board of Deputies for the undermentioned synagogues. Further returns are expected:

REPRESENTATIVES OF PROVINCIAL SYNAGOGUES

Brighton—Mr. Lewis Lewis
Chatham—Mr. Joseph Lyons.
Manchester (Old)—Mr. Philip Falk.

Erratum: The members elected for the Hambro' Synagogue are Messrs. Sigismund Jacobs and Aaron Salomon, not Mr. Lyon I. Salomons as mentioned in our last.

The Rev. A. Löwy will read a Paper on "Underground Structures in Biblical Lands" at the first meeting of the session of the Society of Biblical Archæology on Tuesday next at its rooms in Conduit Street.

We are requested to state that the next meeting of the Council of the United Synagogue will be held on Wednesday evening, the 13th June, instead of on the first Tuesday of the month.

Lieutenant Cecil Q. Henriques, 1st Middlesex Engineer Volunteers, was presented to the Prince of Wales at the Levée held by his Royal Highness, on behalf of the Queen, on Monday last.

The correspondence between Berthold Auerbach and his cousin, Jacob Auerbach of Frankfort-on-the-Main, is in the press and will shortly be published.

The well-known Jewish novelist and depicter of Jewish family life, Karl Emil Franzos, has permanently taken up his residence in Berlin.

Mr. Samuel Montagu, of 100, Edgware Road, was on Monday last elected to represent the Bryanstone Square (No. 5) Ward in the St. Marylebone Vestry on the Finance and Sanitary Standing Committees.

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The Late Mr. Edward Jessel.—The *Times* in its obituary column on Saturday last refers as follows to the death of Mr. Edward Jessel: "Mr. Edward Jessel, of Bushey, Herts, and late of Gordon Square, London, whose death at Hastings on the 21st, at the age of 6', has just been announced, was an elder brother of the late Sir George Jessel, Master of the Rolls. Like his brothers, the late Master of the Rolls, and the late Mr. Henry Jessel, he was a barrister, being called to the Bar late in life (in 1869) by the Hon. Society of the Inner Temple. Mr. Edward Jessel did not practise. He died of a vesical affection after an illness of two or three years. Mr. Jessel leaves a widow and several grown children." We understand also that the late Mr. Edward Jessel was a B.A. of the University of London, where in the Higher Honours for Mathematics he gained the second place at the competitive examination, having by a few marks only missed the University Exhibition.

Hambro' Synagogue.—As several of those elected on the 20th ult., at the Hambro' Synagogue, have declined to serve, we give a corrected list. Warden, Mr. Morris Levy; Representatives at the Council: Messrs. Emanuel Salomon (Financial Representative), N. Sablowitz, L. J. Salomons; Committee: Messrs. L Cohen, S. Finberg, Jacob Franklin, H. Goodman, L. Harris, N. Sablowitz, L. J. Salomons.

Portsmouth.—Mr. A. L. Emanuel was on Monday last elected a Fellow of the Royal Geographical Society. He was proposed by Admiral McClintock, and seconded by Mr. Clements R. Markham, C.B.

Sir Farrer Herschell, Q.C., M.P., Solicitor General, has, through the solicitation of Mr. H. Worms, Honorary Secretary, become an annual subscriber to the Leeds branch of the Anglo-Jewish Association.

Sir Julian Goldsmid, Bart., has consented to preside at the annual distribution of prizes to the pupils of the Old Ford and North Bow Jewish Classes and Sabbath School.

From a return issued on Saturday among the Parliamentary Papers, of the buildings registered for religious worship in the registration districts of Great Britain, it appears that of the total number (21,343), 60 only are Jewish places of worship. It must, however, be remembered that all the "minor" synagogues (those of the *Hebras*) and several of the Provincial synagogues are unregistered. There are many reasons why all Jewish places of worship should be registered as thereby a valuable legal status is obtained.

Amongst those who attended the Levée on Monday last, were: Sir Albert Sassoon, Mr. Arthur Sassoon, Mr. Reuben Sassoon, Mr C. Sassoon, Baron H. de Worms, M.P., Sir D. Salomons, Mr. H. Guedalla, Mr. Francis Montefiore, Mr. John Samuel.

The sermon entitled "The Foes of Judaism" delivered by the Rev. J. Polack at the Princes Road Synagogue, Liverpool, on the first day of last Passover has been printed by special request and at the expense of an influential member of the congregation. The sermon was followed by another, delivered on the seventh day of Passover, on "The Dangers and Difficulties of Reform." In this sermon the Rev. J. Polack strongly deprecated the assumption of autonomy by any individual congregation in matters of ritual; and while insisting that changes are urgently needed, the preacher maintained that grave evils are to be expected as the result of severance from ecclesiastical authority. He earnestly advocated "constitutional agitation" so that the charge should not be brought forward, that concession was desired to lawlessness and a "religion of convenience."

Mr. S. H. Franks, 401, Oxford Street, was on Monday last re-elected member of the Vestry of St. George's, Hanover Square.

Sir Moses Montefiore treated the children of both the Villareal and National Infant Schools to an excursion to Chingford on Thursday, 24th May, it being Her Majesty's birthday. Waggonettes were provided for a drive round the Forest in the afternoon. On returning home every child was presented with a toy, while those who were too young to join in the excursion were entertained at the school

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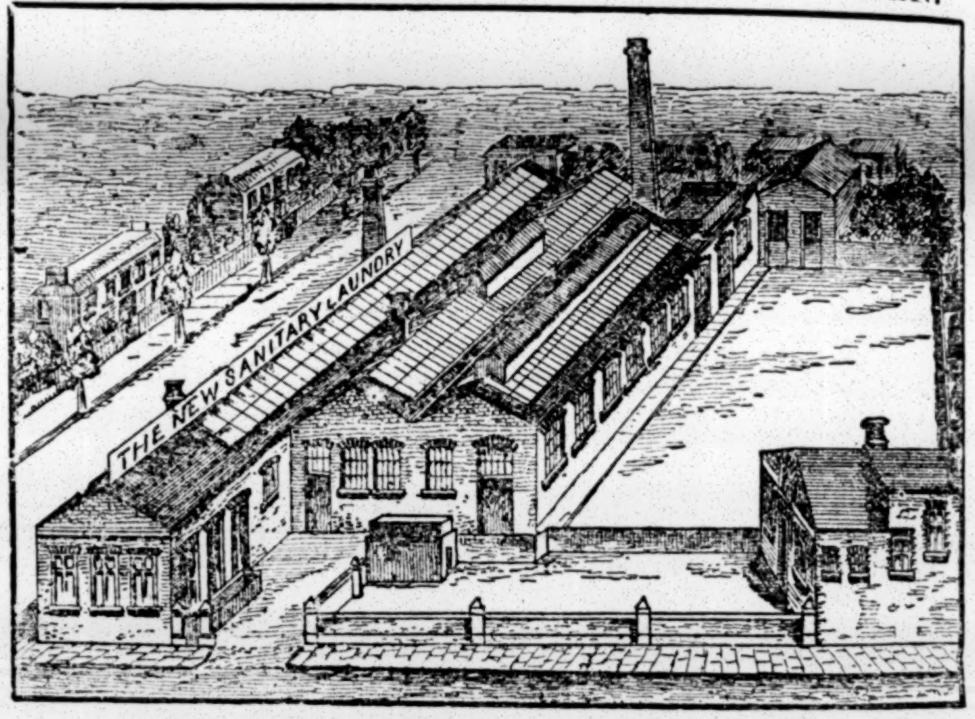

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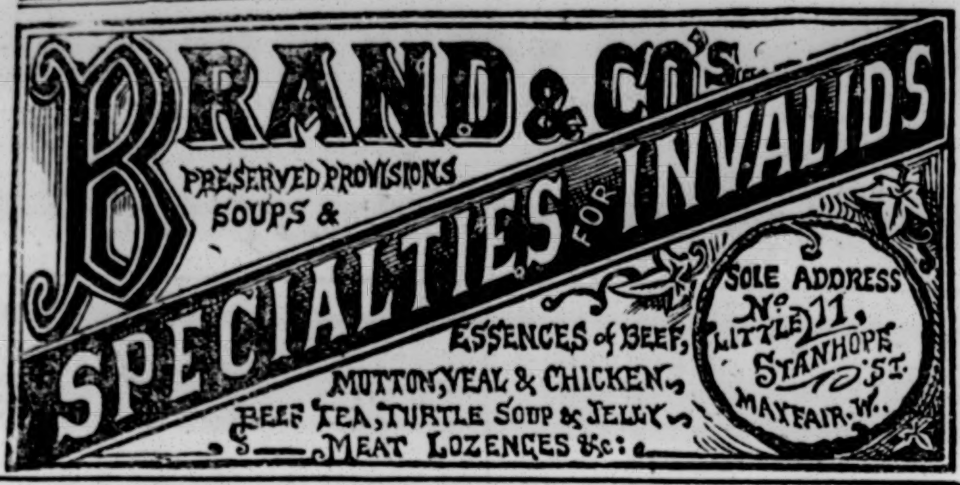

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Handsome Designs in **BLACK** and **COLOURED BROCHE SILKS,** all Silk, at 2s. 11½d., 3s. 11½d., 4s. 11½d., 5s. 11½d., and 6s. 11½d., all much below the usual prices.

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Fancy **SILKS** and **SATINS** in great variety, worth double, at 1s. 11½d. 2s. 11½d., and 3s. 11½d.

BLACK SATINS, wonderfully cheap from 8¾d.; good quality 22 inches wide, at 1s. 11½d., 2s. 6½d., 2s. 11½d., and 3s. 11½d. Patterns post free.

SAMUEL LEWIS & CO.,

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SAUCE
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IN CONSEQUENCE OF IMITATIONS OF **THE WORCESTERSHIRE SAUCE** which are calculated to deceive the public, **LEA and PERRINS** have to request that Purchasers see that the Label on every bottle bears their Signature thus

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without which no bottle of the original **WORCESTERSHIRE SAUCE** is genuine.

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THE NEWEST FASHIONS, GOOD TASTE, AND LOW PRICES ARE THE RULES OF HER BUSINESS.

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THIS COMPANY'S Steamers (carrying Her Majesty's Mails) convey PASSENGERS and GOODS from ENGLAND to CAPE TOWN, MOSSEL BAY, ALGOA BAY, PORT ALFRED, EAST LONDON and NATAL, sailing from LONDON every alternate TUESDAY, and from DARTMOUTH every alternate FRIDAY, calling regularly at Madeira, St. Helena, and Ascension at stated intervals.

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Passengers embark either at London or at Dartmouth. All heavy Baggage must be shipped in London.

For Dates of Sailing, Freight, or Passage, apply to the Managers,

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UNION LINE.

CAPE OF GOOD HOPE, NATAL AND EAST AFRICAN ROYAL MAIL SERVICE.

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The ROYAL MAIL STEAMERS of this Line leave Southampton every alternate Thursday, and the INTERMEDIATE STEAMERS every alternate Friday, in both cases sailing from Plymouth the next day.

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JOSEPH PINKUS (Successor to H. Solomon), POULTERER, 15, BEVIS MARKS, St. Mary Axe, E.C. (for thirty years foreman to Mr. H. Solomon), begs to inform the Jewish public that he has succeeded to the Poultry Business established since 1740, and that he has made arrangements for a supply of the best articles for cash at low prices, which will enable him to serve his customers at much less than the usual prices. A trial order respectfully solicited as he is confident of giving satisfaction both in quality and prices. Orders by post or telegram punctually attended to Carts to all parts of London daily.

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Fish fried on the shortest notice.

Superior Smoked Salmon always on hand.

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Family waited on daily.

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Begs to thank his Customers and the Public for past favours and recommendations and to call attention to the fact that Professor Anderson, Public Analyst for Paddington, has submitted his Bread, Pastry and Confectionery to careful and independent analysis with the satisfactory result that they are highly commended for their purity and nutritive qualities. The sanitary arrangements of the bakehouse are also commended by Prof. Anderson.

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Almond Puddings and other kinds of Confectionery made to order.

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B. SALOMONS, 102, Leman-street, E., and late of 51, Barnsbury-street, N. (two doors from Liverpool-road), begs to announce that he has on SALE a large and carefully selected stock of Grocery, Oil, Butter, Vinegar, Cheese, &c.

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Country orders promptly attended to.

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